

PHILOSOPHY
RELIGION AND
EDUCATION

MISSIONS

PUBLIC LIBRARY
MARCH 1956
DETROIT

An International Baptist Magazine



MARCH 1956

EASY as **ABC**

TO HAVE THE BEST IN

MOTION PICTURES

and

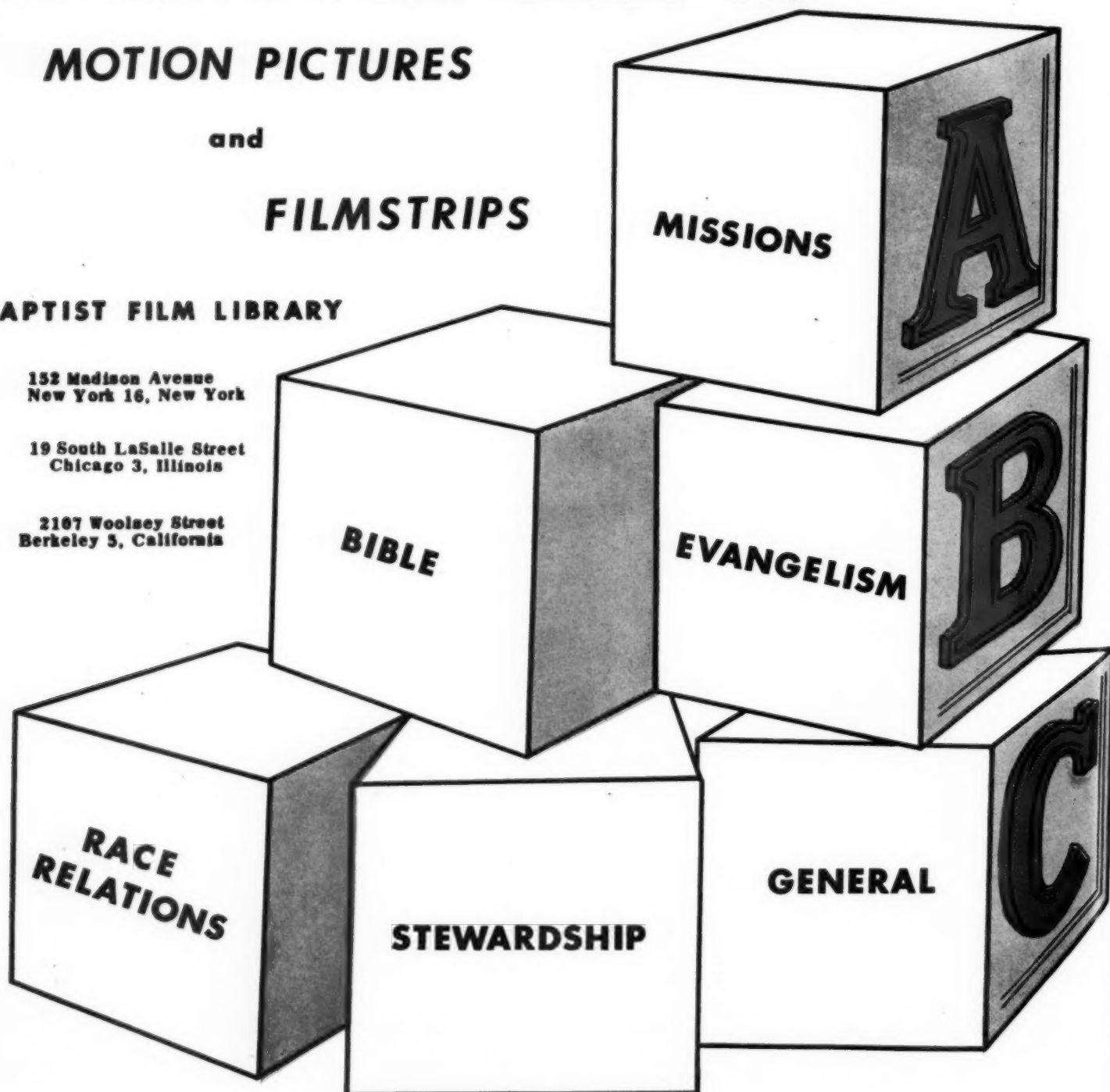
FILMSTRIPS

BAPTIST FILM LIBRARY

152 Madison Avenue
New York 16, New York

19 South LaSalle Street
Chicago 3, Illinois

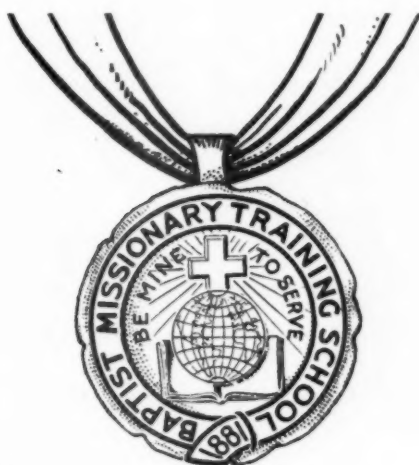
2107 Woolsey Street
Berkeley 5, California



Department of Visual Aids
Council on Missionary Cooperation
American Baptist Convention

Could you Qualify for the BMTS Legion of Merit?

1881



1956

The Lord Helping Me,

1. I shall try to be a faithful member of my local church, undergirding the ministry of our pastor at all times and generously sustaining the World Wide Mission of our American Baptist Convention through the Unified Budget.
2. I shall remember all of the institutions within the Institutional Budget of my church, making sure that Mather and Bacone are included.
3. I shall pray daily for BMTS and shall ask others to include BMTS in their prayers.
4. I shall try to recommend a student with promise to Mrs. Laverne I. Friberg, Director of Student Recruitment at BMTS.
5. Between now and June 30th, I shall make a personal gift to BMTS in appreciation of its 75 years of notable service and in recognition of its current on-going needs.
6. If my church is in Ohio, Michigan, Wisconsin, Iowa, Indiana, or Illinois, I shall check with the proper committee of my church to ascertain whether BMTS is receiving adequate Institutional Budget support from us. If it is not, I shall use my prayerful influence to have it included.
7. When making my will, I shall include THE BAPTIST MISSIONARY TRAINING SCHOOL so that my witness may continue to train future generations of workers for our Savior and His Kingdom on earth.

The answer is YES. You could qualify!

THE BAPTIST MISSIONARY TRAINING SCHOOL

510 Wellington Avenue
Chicago 14, Illinois

Rev. Werner G. Keucher
President

Mrs. Laverne I. Friberg
Director of Student Recruitment

March, 1956

MISSIONS

An International Baptist Magazine

Vol. 154

March, 1956

No. 3

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

JOHN C. SLEMP, *Editor*

WILLIAM B. LIPPARD, *Editor Emeritus*

FRANK A. SHARP, *Business Manager and Editor's Assistant*

MARGARET G. MACOSKEY, *Assistant to the Editor*

Department Editors: ELMER A. FRIDELL, R. DEAN GOODWIN, CLIFFORD G. HANSEN, WILLIAM J. KEECH, HELEN C. SCHMITZ, ADA P. STEARNS, JOHN W. THOMAS
Member: THE ASSOCIATED CHURCH PRESS

In This Issue

EDITORIALS

Paragraphs	13
World Revolution and the Cold War	15

ARTICLES

An Open Letter	17
The Urgency of the Gospel in Today's World	18
Livingstone and the Mango Trail	19
On Making a Christian Will	22
A Ministry of Christian Love in Managua ..	24
Five Regional Theological Conferences	26

DEPARTMENTS

Newsbriefs	4
World Christianity	10
Letters to the Editor	11
As I See It	12
Among the Current Books	28
Partners in the Baptist World Mission	29
Women over the Seas	30
Tidings from the Fields	31
Missionary and Stewardship Education	33
Missionary and Stewardship Education— <i>Children</i>	34
Christian World Outreach— <i>The B.Y.F.</i>	35
National Council of American Baptist Women	37
The Woman's Society	38
National Council of American Baptist Men	39
News from the Baptist World Mission	40
Missionary Milestones	45
Films	46
Club Talk	47

Published monthly, except July and August, by the American Baptist Convention. Publication office: 10 McGovern Ave., Lancaster, Pa. Editorial and Executive office: 152 Madison Ave., New York 16, N. Y. Entered as second-class matter at Lancaster, Pa., August 25, 1950, under the Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in the Act of February 28, 1925, embodied in Paragraph (d-2), Section 34.40 P.L.R., of 1948. PRINTED IN THE UNITED STATES OF AMERICA.

Subscription Rates: (1) *Single subscriptions:* 1 yr., \$2.00; 2 yrs., \$3.50; 3 yrs., \$4.50. (2) *Club subscriptions (5 or more):* 1 yr., \$1.50; 2 yrs., \$2.50; 3 yrs., \$3.50. Canadian and foreign postage 45 cents a year extra. Remit by money order or check, payable to MISSIONS. Bills, coins, or stamps are sent at the sender's risk.

Change of Address: At least 30 days before you wish the change to become effective, send both your old and your new address. Address: MISSIONS MAGAZINE, 152 Madison Ave., New York 16, N. Y.

Publication Committee: Elmer A. Fridell, *Chairman*, John C. Slemp, *Secretary*, Theron Chastain, Ralph M. Johnson, Irene A. Jones, William J. Keech, A. T. O. Marks, Luther Wesley Smith, Harold F. Stoddard, John W. Thomas, Edward B. Willingham, Mrs. Milo E. Wenger; Harold M. Greene, *ex officio*.

Who's Who IN THIS ISSUE

WILBUR M. FRIDELL is an American Baptist missionary in Japan.

JOHN G. GILSON is an American Baptist missionary in Bengal-Orissa.

R. DEAN GOODWIN is director of communications of the Council on Missionary Cooperation of the American Baptist Convention.

CLIFFORD G. HANSEN is secretary of public relations of the American Baptist Home Mission Societies.

RUTH FRAZIER HOYT (Mrs. Laurel H. Hoyt) is a member of the Grant Park Baptist Church, Portland, Oreg.

RALPH M. JOHNSON is general director of the Council on Missionary Cooperation of the American Baptist Convention.

MARK T. KINNAMAN is director of the Heath Christian Center, Boston, Mass.

LYNN LEAVENWORTH is director of the department of theological education of the division of secondary and higher education of The Board of Education and Publication of the American Baptist Convention.

WALTER O. MACOSKEY is director of the Metropolitan Baptist Board of Promotion, New York, N. Y.

LOIS D. MAYES (Mrs. L. A. Mayes) is chairman of program, National Council of American Baptist Women.

ALFRED F. MERRILL is an American Baptist missionary in Assam.

HELEN C. SCHMITZ is secretary of the department of publications and communications of the American Baptist Home Mission Societies.

RUTH SÖRENSEN is the wife of Joel Sörenson, now pastor in Stockholm, Sweden.

ANNA CANADA SWAIN (Mrs. Leslie E. Swain) is an American Baptist member of the Central Committee of the World Council of Churches.

The Cover

Africa has come a long way in the hundred years since David Livingstone opened it to "commerce and Christianity." One senses there the stirrings of a new manner of life—the yearnings of a people newly aware of being citizens of the modern world. See, in this issue, the article by Anna Canada Swain, and the editorial on page 15.

Picture Credits

Cover, pp. 4-5, 23, 41, John C. Slemp; pp. 19-21, Leslie E. Swain; pp. 24-25, Clifford G. Hansen; p. 26, Paul C. Carter; p. 32, Album Photo; p. 40, R. Dean Goodwin.

MISSIONS

March Quiz

1. Who should labor fearlessly for reconciliation in his community?

2. A dedicated doctor went to Nicaragua to develop a hospital started by a nurse. Name the two people.

3. Where did Livingstone die, and who served there for fifteen years?

4. There are two mango trees where one grew. Perhaps they are the symbol to us that the _____.

Fill in the blanks.

5. A total of (1) 45; (2) 44; (3) 445 assurances for refugees have been pledged. Which is correct?

6. "The greatest potential power of Central Africa is Christian families who have broken the chains of the tribe." Who said that?

7. The Council of Baptist Churches in Assam and Manipur has (1) 700; (2) 1,700; (3) 100 churches. Which is correct?

8. At Ujiji, Livingstone and Stanley finally met. What are the famous words Stanley said?

9. A will based on the principles of Christian stewardship makes possible the lifetime _____.

Fill in the blanks.

10. What will the five regional theological conferences provide American Baptists?

11. Who took a stand against the gross injustices and inequalities which terrorized and victimized the working classes in the most gruesome days of the Industrial Revolution?

12. Mohandas K. Gandhi relied on nonviolence, love in action, soul force, rather than resort to force of arms. True or false?

13. The General Council took a resolute stand against selling or serving _____ to passengers on commercial airlines. Fill in the blanks.

14. "Every Christian congregation in the United States is a frontline post in the world mission." Who quoted that?

15. "When the white man came he had the Bible and we had the land. Now he has the _____." Complete the sentence.

16. Albert Ai Lun is the first Karen doctor to visit this country. True or false?

17. The president of the Andover Newton Theological School will visit Russia. What is his name?

18. According to reports, _____ churches are open in Shanghai. Fill in the blank.



Where Does It Lead?

By CHARLES A. WELLS

AMERICA is exploring a new path on which no race of men has ever traveled far before. Ancient Greece and Rome, where slavery provided leisure for the citizen class, found this path both a blessing and the road to doom. The increase in electronic technology and automation, whereby ever larger percentages of the goods we use are produced by automatic machinery, will soon reduce the hours of toil until common men will have the greatest amount of leisure in history. What will they do with this leisure? Many use their free time to master an art or cultural gift, to build a better home, to tend a garden for its beauty and fruitfulness, thus giving life greater independence and security. But thousands spend their freedom in taverns and bars, drinking, gambling—anything to fill the nights and days, as if they were afraid of the unoccupied moments. Indeed, they are afraid of their own intellectual and spiritual emptiness. America faces its greatest crisis, not from forces that threaten from without, but from forces within ourselves.

Answers to Quiz on Page 47

March, 1956

Newsbriefs

Ongole Conference Studies Merger Plans

"Many hours of the business sessions were devoted to a study of the new 'Joint Council Constitution,' which provides for further merger of the Telugu Baptist Convention and the South India Mission and further responsibility of nationals," writes Olive E. Jones, in commenting on the mission conference held recently in Ongole. Chairman of the conference was Helen L. Bailey, and secretary was R. G. Dexter. Among those who took part on the program were Glenn W. Tuttle, of the Belgian Congo, and William E. Braisted, formerly of China, now of South India.

Rural Church Week At Central Seminary

The seventh Rural Church Emphasis Week will be held at Central Baptist Theological Seminary, March 13-15. Among those participating in the program will be W. A. Evans, pastor of Blackburn Chapel, Shawnee, Okla.; Marshall Harris, of the United States department of agriculture; Jeanie K. Sherman, colporter missionary; and Clayton A. Pepper, field director of the town and country department of the American Baptist Home Mission Societies.

Baptist Hospitals Receive Ford Grants

Seven hospitals related to the American Baptist Convention recently received grants totaling \$416,700 from the Ford Foundation. The hospitals and the amounts are as follows: Samaritan Hospital, Brooklyn, N.Y., \$26,600; New England Baptist Hospital, Boston, Mass., \$112,000; Broadus Hospital, Philippi, W.Va., \$47,900; Mounds Park Hospital, St. Paul, Minn., \$67,600; Midway Hospital, St. Paul, Minn., \$76,000; Welborn Memorial Hospital, Evansville, Ind., \$76,600; Cordova Hospital, Cordova, Alaska, \$10,000.

Church Seeking Flags of All Nations

The St. John's Baptist Church, Philadelphia, Pa., of which Anthony F. Vasquez is the pastor, is engaged in placing in its sanctuary the flags of all nations. These flags are a constant reminder of the people they represent. The church is asking representatives of the different nations to participate in this great endeavor by presenting their national flags. Thus far, sixty-

four nations have answered the request for a letter of good will or prayer, and forty-six of these nations have already sent their flags. The letters of prayer and good will will be framed and placed for all to see. Their contents will also be published as a "Prayer Memorial Booklet for All Nations." This booklet will be made available for general distribution. It will express the hope and prayer for brotherhood and lasting peace by the leaders of nations.

Willinghams Honored At Recognition Dinner

Nearly one hundred and fifty persons attended a dinner at the Hotel New Yorker, New York, N.Y., on January 18, in honor of Dr. and Mrs. Edward B. Willingham. Dr. Willingham is the newly elected general secretary of the American Baptist Foreign Mission Societies. Toastmistress was Mrs. Frank C. Wigginton, chairman of the board of managers. D. B. MacQueen, board member for many years, now retired, led the invocation. Richard E. Gregory, missionary appointee to South India, sang a solo, and Charles E. Boddie, newly elected associate secretary of the department of missionary personnel, led in group singing at various intervals in the program. Fraternal messages were brought by Arnold T. Ohn, general secretary of the Baptist World Alliance; M. Forrest Ashbrook, of the Ministers and Missionaries Benefit Board, who spoke for the American Baptist Convention agencies; Lucy F. Wiatt, missionary to Burma, who spoke for the foreign missionaries; H. S. Hillyer, of the Canadian Baptist Foreign Mission Society;

and Luther A. Gotwald, of the division of foreign missions of the National Council of Churches. The principal address was by Charles W. Ranson, general secretary of the International Missionary Council, on the theme "Christian Hope and Missionary Obedience." Reuben E. Nelson, general secretary of the American Baptist Convention, led in the service of dedication and pronounced the benediction. "Christian hope is related intimately to missionary fidelity," affirmed Dr. Ranson. Taking issue with those who say that the missionary era has ended, he declared, rather, that God is calling us to go forward. In making his response, Dr. Willingham expressed confidence in the future of missions and pledged his best efforts to that end.

Burma Physician Visits the U.S.A.

Albert Ai Lun, of Namkham, Burma, location of the famous Sea-grave hospital, is the first Shan doctor to visit this country. He is here for graduate study in medicine. Dr. Ai Lun refers to himself as a child of the American Baptist work in Burma. Recently in New York, he presented to the board of the Foreign Mission Societies—in behalf of the Shan Convention—a handwrought silver bowl on which a Shan silversmith had worked for ten days and nights in order to complete it in time for Dr. Ai Lun's departure from Burma. He presented also a lovely handwoven Shan scarf from the doctors and nurses of his hospital. With regard to his hospital, Dr. Ai Lun said: "It is really a 'union' of Burma; for within our nursing staff



One section of the large dining room at the Hotel New Yorker, where one hundred fifty persons honored Dr. and Mrs. Edward B. Willingham

we number eight races, and each of our three doctors is of a different race. But we all form one happy Christian family." Other guests of the board were Raymond P. Jennings, of Kanto Gakuin University, Yokohama, Japan, and Erville E. Sowards, mission secretary in Burma.

Six Million Dollars Proposed For Christian Education

Members of the board of managers of the Board of Education and Publication voted in New York, January 19, to accept "in principle" a goal of \$6,000,000 for the proposed national campaign for Christian education, subject to the findings and recommendations of the denomination-wide survey authorized by the General Council on January 6. Ronald V. Wells, assistant executive secretary of the board, explained that if the survey proves the need for the campaign, the funds raised will be used for Baptist schools and colleges, theological education, university pastor and student work, and Christian education.

Women Educators Honored at Luncheon

Women's Christian colleges around the world were hailed recently as an outstanding force in mankind's age-long quest for learning. "They are the most original, admirable, and valuable contribution of the United States to human culture" and have been "carried by Christian missions to the ends of the earth," Henry P. Van Dusen, president of Union Theological Seminary, New York, told an audience of close to one thousand leaders and educators. Dr. Van Dusen addressed a

luncheon meeting honoring nine leading Christian women educators from interdenominational colleges and universities in India, Japan, Pakistan, and Korea who had been visiting the United States as guests of the National Council of Churches' division of foreign missions. Christian women's colleges, not only have freed women from their historic bondage, Dr. Van Dusen declared, but "are the seedplots of the most courageous thought and action." The nine educators honored at the luncheon were: Lajwanti Bhanot, dean of students, Ludhiana Christian College, India; Liza Chacko, professor of anatomy, Vellore Christian College; Yuko Eguchi, faculty member, Tokyo Woman's Christian College, Japan; Renuka Mukerji, principal-elect, Women's Christian College, Madras, India; P. Mangat Rai, principal, Kinnaird College, Pakistan—the only Christian women's college in that country; Unsook Saw, dean of students, Ewha Woman's University, Korea; Margaret Stokes, mathematics professor, St. Christopher's Training College, India; Tane Takahashi, acting librarian, Japan International Christian University, Japan; and Doris Wilson, head of the department of education, Isabella Thoburn College, India. These guests, themselves graduates of colleges founded by women's mission groups, discussed briefly the status of Christian higher education for women in their respective countries.

James L. McNett To Direct Public Relations

James L. McNett recently resigned as field representative of the depart-

ment of public relations of the American Baptist Board of Education and Publication in order to become public-relations director of Grand Canyon College, Phoenix, Ariz. During his service with the board, Mr. McNett had special responsibilities for the seminary-support program, the Public Relations Association, conferences on the Institutional Budget in Eastern states, and for assisting in a survey at Sioux Falls College. At Grand Canyon College, founded by the Southern Baptist Convention in 1949, Mr. McNett will be responsible for the campus-development program, which includes fund-raising, publicity, student recruitment, relations with the churches, and student publications.

Pastors to Assist In Seattle Presentation

Six thousand American Baptist pastors will help prepare the twenty-minute presentation of the Council on Christian Social Progress at the Seattle convention, June 21. Their replies to a questionnaire covering the fields of education, the nation's health, and housing will form the basis for a report to convention delegates and for possible resolutions to be adopted on June 22.

Interracial Churches In Massachusetts

A study of racial groups in 221 Massachusetts Baptist churches reveals that Negroes either attend or participate in the services of one out of three "white" churches. Of these churches, 38 per cent have Negroes in places of leadership and prominence. From a study of eighty-four of these churches it was found that 31 per cent had Negroes in attendance in 1947, while 38 per cent had Negroes in attendance in 1955. This was a 7 per cent increase. During that same period, however, the number of Negroes attending these churches increased over two and a half times the 1947 figure.

Church Attendance Sets High Mark

According to a Gallup Poll, 1955 set a high record in church attendance as well as church membership. Approximately 49,600,000 adults attended church in the average week. This figure is based on answers to the question: "Did you, yourself, happen to attend church (or synagogue) in the last seven days?" "Many factors have contributed to this high record," said Reuben E. Nelson, general secretary of the American Baptist Convention, in commenting upon the figures. "Certainly one of the reasons for increased attendance is the Religion in



A few of the nearly 1,000 persons who attended a luncheon at the Waldorf-Astoria in honor of nine guests from Christian colleges in Asia March, 1956

FOR INSPIRING LENTEN-EASTER READING

OVER HIS OWN SIGNATURE

Leslie D. Weatherhead. Jesus' words about himself and their relevance for us today. Published February 6. \$2.50

LIFT UP YOUR HEARTS (Enlarged Edition)

Walter Russell Bowie. A new and enlarged edition of a modern devotional classic! The beauty of the King James Bible captured in simple, natural words. \$1.50

WHEN GOD WAS MAN

J. B. Phillips. Seven brief chapters that show a clearer picture of Jesus Christ who was both God and man. \$1

THE RESURRECTION AND THE LIFE

Leslie D. Weatherhead. Vital reassurance of the triumph of Easter, and a ringing affirmation of Christ's love and strength. \$1

A PLAIN MAN LOOKS AT THE CROSS

Leslie D. Weatherhead. The significance of the death of Christ for the average man today. \$2

THE SEVEN WORDS

Clovis G. Chappell. Seven messages that vividly portray the love and strength of the Saviour against the dark background of human weakness and sin—at Golgotha and in the world today. \$1

LORD OF ALL

John Trevor Davies. A clear and stirring presentation of the claims and gifts of the living Christ—of his desire for the unstinted allegiance of his followers. \$2

BENEFITS OF HIS PASSION

C. H. Dodd. Meditations on the Cross of Christ and its meaning in our lives today. \$1

HEAVEN AND HELL

John Sutherland Bonnell. An easily understood interpretation of the Christian's claim to life after death. \$1

LOVE SPEAKS FROM THE CROSS

Leslie Badham. Seven searching meditations that show men and women today the deep meaning of the Crucifixion. \$1

AFTER DEATH

Leslie D. Weatherhead. A discussion of life after death in the light of modern thought, of Christian experience, and of New Testament teaching. \$2

PERSONALITIES OF THE PASSION

Leslie D. Weatherhead. Devotional readings that bring fresh understanding of Christ's redemptive power, then and today. \$2

FACES ABOUT THE CROSS

Clovis G. Chappell. Sixteen vivid character sketches—straightforward messages that illuminate the crucifixion drama. \$2

American Life emphasis each year. Frequent appeals for church attendance on radio and television programs, in newspapers and magazines, and on billboards and car cards in public conveyances have brought to people's attention their need for the churches."

Herbert Gezork To Visit Russia

Herbert Gezork, president of the Andover Newton Theological School, Newton Centre, Mass., is one of a



Herbert Gezork

delegation of eight religious leaders who will leave for the Soviet Union on March 9. This visit, sponsored by the National Council of Churches, is in harmony with the appeal of the 1954 Evanston Assembly of the World Council of Churches "to the representatives of the churches in those countries between which tension exists to visit one another." Other members of the deputation are Eugene Carson Blake, Henry Knox Sherrill, Franklin Clark Fry, Charles C. Parlin, Roswell P. Barnes, Walter W. Van Kirk, and Paul B. Anderson.

Wilbour E. Saunders Becomes Trustee of Brown

Wilbour E. Saunders, president of the Colgate Rochester Divinity School, was elected to the board of trustees of Brown University, Providence, R.I., at a board meeting held there January 20. Dr. Saunders graduated from Brown in the class of 1916. He was captain of the debating team and a letter man in athletics. On the twenty-fifth anniversary of his graduation he received the honorary degree of doctor of education from the same university. Dr. Saunders is also a trustee of the Peddie School, Highstown, N.J.; the Columbia and Allendale

AT ALL
BOOKSTORES

ABINGDON PRESS

Schools, Rochester, N.Y.; and Wayland Academy, Beaver Dam, Wis.

Richard Cummings Goes to Detroit

Richard Cummings, associate director of the department of public relations of the American Baptist Foreign Mission Societies, will become executive secretary of the Detroit Baptist Missionary Society, April 1. He will succeed Wilbur W. Bloom, who is now executive secretary of the Pennsyl-



Richard Cummings

vania Baptist Convention. Mr. Cummings joined the Foreign Society as an associate secretary in August, 1950. Prior to that he served for fifteen years in city pastorates in Cambridge, Mass., and Troy, N.Y. He visited mission stations in Assam, Bengal-Orissa, South India, Burma, Thailand, and Japan while on an extended field trip in 1953. Mr. Cummings was born in Burma, where his father and mother served as missionaries for forty-five years. His grandfather Roberts also served in Burma, being the founder of work among the Kachins in the Burma Road country. Mr. Cummings is a graduate of Colby College and of Andover Newton Theological School.

Roger W. Getz Becomes President of Bacone College

The American Baptist Home Mission Societies announce the appointment of Roger W. Getz as president of Bacone College, Muskogee, Okla. Mr. Getz was born in Springfield, Ohio. He is a graduate of Ohio State University, Columbus, with a degree in agriculture, and of Northeastern State Teachers College, Tahlequah, Okla., with a master's in teaching. He took further study at the Biblical Seminary, New York, N.Y.; the University of Oklahoma Summer Institute of Linguistics, Norman, Okla.; and the

March, 1956



First Row L to R: JoAnne Schaefer, Jane Stout, Betty Smith, Ann Dixon, Virginia Light, Helen Risley, Judy Mull and Carol Neese.
Second Row L to R: Ray Spencer, Paul Nugent, Cedric Cox, Tom Quindlen, Bill Scheeley, Gene Gorrell, Cliff Miller and Fred Kurtz.

DYNAMICS OF CHRISTIANITY

Dynamics of Christianity is the theme for Religious Emphasis Week at Franklin College, March 12, 13, 14 and 15. The picture above is of the student leaders who are planning the activities for this year's program.

The convocation leader will be the Reverend Roger Fredrickson, pastor of the First Baptist Church of Ottawa, Kansas, and professor at Ottawa University, Ottawa, Kansas. Other guest leaders, who will be leading in classroom discussions, in seminars, in the evening programs, and in the fireside sessions held at the various residences, are: Dr. Arthur Dodgson, pastor of the First Baptist Church of Terre Haute, Indiana; the Reverend Kenneth Ewing, Director and University Pastor of the Baptist Student Foundation at Purdue University, Lafayette, Indiana; and Mrs. M. B. McFall, wife of the pastor of the First Methodist Church of Bloomington, Indiana.

The increased interest on the part of the student body has proven the value of this program. Mr. Thomas Quindlen, a senior from Philadelphia, Pennsylvania, chairman of the student committee for this year's program stated, "The religious emphasis week activities have always created thought, challenged ideas, and on the whole have been very stimulating. The programs have been a great help to the student in distinguishing and choosing those ideas and activities that have lasting value."

Franklin College has and will continue to provide the right climate for its students to mature academically and spiritually.

FRANKLIN COLLEGE OF INDIANA

FRANKLIN, INDIANA

LET EASTER READING HELP YOU

Create Anew THROUGH JUDSON BOOKS



The Price and the Prize, by CULBERT C. RUTEMBER. "The price of salvation is high to both God and man . . . the prize is LIFE itself." Here is the way to that life—set forth clearly and simply. Guidance for youth and help for every growing Christian . . . \$1.50

How Long the Night, by CLARIBEL F. DICK. A beautifully written, deeply moving account of a trying experience. Vivid narrative, poetry, humor, Christian insight and devotion are examples of courage. Excellent reading with comfort and inspiration for any who are ill or in need of spiritual guidance . . . \$2.00

Where Jesus Walked, by SANDFORD FLEMING. Journey with the author in the steps of the master. Pastor and layman will find a detailed backdrop for their mind's-eye picture of Christ's travels. Maps and photography help guide this literary 'tour' of the Holy Land . . . \$2.50

Jesus, the Man of Prayer, by JOHN HENRY STRONG. The author tells how God meets the issues of life with prayer as his sole resource. This book follows the prayer life of Jesus from childhood to Calvary with deep spiritual insight. Prayer is placed where it belongs—close to the needs of man. Fitting, practical inspiration . . . \$1.50

A Man Can Know God, by JOHN HENRY STRONG. Written from the author's own rich experience—uniquely suited to pre-Easter thinking: the record of how God has guided the life of a man for nearly fifty years. Dr. Strong came to know God and, in that knowledge, came to regard time as sacred and humanity as holy . . . \$2.00

Living Portraits of Jesus, by SANDFORD FLEMING. This series of studies is culled from the gospels—portraiture by those who knew him best and thereby entered into a transforming experience! The devotional element is dominant to deepen the reader's commitment to Christ. A complete outline for study is included . . . \$2.00

In Pastures Green, by F. W. BOREHAM. A beautiful gift book for the penitential and Easter seasons. Essays, providing a ramble through the Twenty-third Psalm, that will pour comfort and grace into the hearts of readers. Handsome gravure photographs and cover . . . Paper, 75¢

Order from Your Bookseller or

THE AMERICAN BAPTIST PUBLICATION SOCIETY

1703 Chestnut St.
Philadelphia 3, Pa.

168 W. Monroe St.
Chicago 3, Ill.

352 S. Spring St.
Los Angeles 13, Calif.

Hartford Theological Seminary School of Missions, Hartford, Conn. In 1946. Mr. Getz was appointed an agricultural missionary in Burma by the American Baptist Foreign Mission Society. Civil war in Burma necessitated his return to the United States in 1950. Mr. Getz began his service at Bacone in 1951 as farm manager and instructor in agriculture. He utilized his formal training in agriculture, plus his successful farm experience in Burma and in Ohio, to develop the



Roger W. Getz

agricultural resources at Bacone and to build a strong agricultural curriculum in the college. In 1953, he became business manager of Bacone College and the Murrow Indian Children's Home. In August, 1955, Mr. Getz became administrator of the college and the children's home. As president of Bacone College and superintendent of Murrow Home, Mr. Getz succeeds Francis W. Thompson, who resigned in September, 1955, to assume the pastorate of the First Baptist Church, Arlington, Mass. Mr. Getz assumed his new responsibilities on January 17.

Green Lake Dining Hall To Be Ready in July

A \$400,000 dining hall at the American Baptist Assembly, Green Lake, Wis., will be dedicated on Sunday, July 1, during the national Baptist laymen's conference, according to an announcement by Grant F. Anderson, assistant executive secretary. The Kresge Foundation offered to contribute \$50,000 for the dining hall if during 1955 the assembly were able to raise the balance of the funds necessary for the construction. The challenge was met successfully by raising \$177,735 in gifts and pledges by the end of December. John A. Dawson, Chicago layman and president of the assembly board, commented: "The

EASTERN BAPTIST COLLEGE

A Co-educational College of Liberal Arts

Fully Accredited
Diversified Curriculum
Christian Emphasis



Beautiful Campus
Personalized Instruction
Christian Fellowship

for information and catalog write

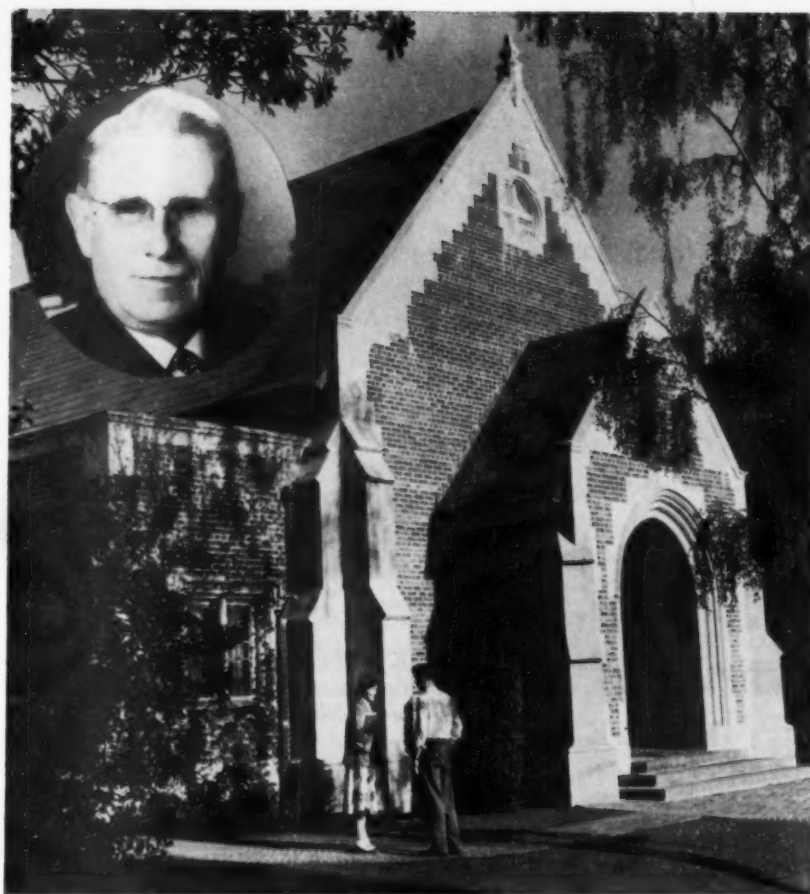
Dean of the College, St. Davids, Pennsylvania

board members are greatly heartened by this generous response from American Baptists, which indicates that they share our recognition of the vital role which the assembly plays in our convention life." Omer E. Robbins, layman of Detroit, Mich., served as chairman of the challenging campaign. Nearly all the gifts were by Baptist laymen. The largest single contribution was \$50,000, by Mr. and Mrs. E. S. Pillsbury, members of the Third Baptist Church, St. Louis, Mo. "In order to furnish the building as completely as we would like, an additional \$5,000 is needed," Mr. Anderson said. The new structure will include a central dining room which will seat nearly seven hundred persons; two small dining rooms, with facilities for thirty; and a Fellowship Hall downstairs which will seat one thousand. By utilizing the original dining hall and this large addition, located at the north end of Roger Williams Inn, it will now be possible to seat a thousand conference delegates simultaneously. Perc C. Sorenson, a member of the Underwood Baptist Church, Wauwatosa, Wis., is chairman of the building committee. Russell Tumelson, a member of Covenant Baptist Church, Detroit, Mich., is the interior decorator.

C. Oscar Johnson Begins 26th Year at Third Church

C. Oscar Johnson, former president of the American Baptist Convention and of the Baptist World Alliance, has just entered his twenty-sixth year as pastor of the Third Baptist Church, St. Louis, Mo. This church, affiliated with both the Southern and the American Baptist Conventions, is one of the largest (membership: 5,400) and strongest (1954-1955 giving to the American Baptist Convention: \$53,-159.86) of the nation. Its elegant, modern building houses the largest Protestant congregation in St. Louis. Its pastor is known and loved around the world. In 1946, on a trip to the Far East under the auspices of the General Commission of Army and Navy Chaplains, Dr. Johnson visited mission stations in the Philippines, China, and Japan. He was chairman of the postwar \$14,000,000 World Mission Crusade for world relief, reconstruction, and missionary advance. Before going to St. Louis he was for ten years pastor of the First Baptist Church, Tacoma, Wash. Born on a farm in East Tennessee, Dr. Johnson joined a Baptist church when he was thirteen years old. In 1910, he received the B.A. degree from Carson-Newmar College, Jefferson City, Tenn.; and in 1920, the Th.M. from Southern Baptist Theological Seminary, Louisville,

March, 1956



AT THE CENTER Stands the Beautiful Chapel

Symbol of the Spiritual Fellowship which lies at the heart of Berkeley

"There is room in this fellowship", says President Fleming, "for those who will give themselves in the service of the Master. Two new buildings provide enlarged facilities and opportunities. Have YOU inquired about Berkeley?"

For information, write to

President Sanford Fleming, Ph.D.

BERKELEY BAPTIST DIVINITY SCHOOL

2606 Dwight Way

Berkeley 4, California

Post-Convention Tour to

HAWAII

Leave Seattle, June 22—Return Los Angeles, July 7

15 Days - Tour Cost: \$678

This is the only Hawaiian tour being planned for Baptists before or after the American Baptist Convention in Seattle.

Visit the 4 major islands . . . Eat in special restaurants . . . Stay in the best hotels . . . See Hawaii's beauty spots . . . Learn to know Hawaii intimately.

Write for further information and colorful brochure to

REV. DAVID C. HEAD

317 - 101st Street

Brooklyn 9, N. Y.

THE DEAD SEA SCROLLS

are
evaluated in

Vol. 5

THE INTERPRETER'S BIBLE

The books of *Ecclesiastes*, *The Song of Songs*, *Isaiah*, and *Jeremiah*. Introductory articles, texts, and commentaries, the latter including results of recent study of the Dead Sea Scrolls, bearing directly on the Book of *Isaiah*.
\$8.75

Contributors to Volume 5:
GAIUS GLENN ATKINS, THEOPHILE J. MEEK, HUGH THOMSON KERR, JR., R. B. Y. SCOTT, G. G. D. KILPATRICK, JAMES MUILENBERG, JAMES PHILIP HYATT, STANLEY ROMAINE HOPPER, O. S. RANKIN, HUGH THOMSON KERR, HENRY SLOANE COFFIN.

VOLUME 12 FREE to the purchaser who signs and turns in to his bookseller at one time *all* the certificates bound in Volumes 1 through 11. Books of James, Peter, John, Jude, and Revelation in final volume, plus index to the entire set.

published by Abingdon Press



at all bookstores



C. Oscar Johnson

Ky. He holds an honorary degree of doctor of divinity from Linfield College, McMinnville, Ore. This summer he will make a preaching tour of Australia. He will be gone from May 21 to September 9.

Howard K. Williams' Fiftieth Year at Alpha

Alpha Baptist Church, Philadelphia, Pa., is celebrating this month the fiftieth anniversary of the pastorate of Howard K. Williams. Through the years the church has maintained a strong and active membership, despite the emigration of many church members to the suburbs and other more distant residential areas of the city. In 1955, Dr. Williams founded the Kensington Christian Center for service to all members of the community, regardless of race, color, or creed. Dedicated on March 5, 1955, the center has begun to contribute notably to the fight against juvenile delinquency in that area. Dr. Williams' radio program on Philadelphia's WIBG, from 1935 to 1955, is believed to be the longest continuous religious program in Philadelphia and one of the longest in the country. For more than forty years, Dr. Williams has written for young people's and adult publications of the American Baptist Convention. He has traveled extensively in the United States, the West Indies, Europe, Palestine, and the Middle East. Dr. Williams graduated from Bucknell University with a bachelor of arts degree in 1906, obtained his master of arts from Bucknell the following year, and graduated from Crozer Theological Seminary with a bachelor of arts divinity degree in 1906. An honorary doctor of divinity degree was conferred on him by Bucknell in 1936.

World Christianity

By ANNA CANADA SWAIN

Is This True Christianity?

The following quotation from the *Times* of Johannesburg is of interest to the student of race relations: "When our forefathers held their evening devotions, they brought within the precincts of the family circle to sit on the floor by the living-room door, their non-European servants or even slaves, to hear and receive and learn the Word of God." Fortunately for South Africa and for mankind as a whole, the Christian churches around the world are following the lead of Bishop Reeves, of Johannesburg, who not only used a native priest at the dedication of a new church, but encouraged other non-Europeans to attend the service.

World Confessional Groups And Their Christian Witness

It is of interest to note that our own Baptist World Alliance is only one of several world confessional groups to have become much more active since the Second World War. Recently, Charles W. Ranson, of the International Missionary Council, made special acknowledgment of the contribution which the Lutheran World Federation has made in the realm of missionary strategy. There is evidence that some confessional organizations have helped to carry the spirit of the ecumenical movement to constituencies which the I. M. C. and the World Council of Churches do not reach.

Language Difficulties Are Worldwide

India and South Africa, two countries which are linked together because of their political differences, face similar problems. One of these is the problem of communications. A servant in South Africa who is working in a white community must know three languages: his own, Afrikaans, and English. In India, where a commission has been discussing the future divisions within the country, the recommendation has been made that English be the official language and that the language indigenous to the area be taught in the schools as a second language.

Oswald J. Smith In South Africa

For the first time in the history of the Grootkerk in Pretoria, an English-speaking evangelist has been holding

MISSIONS

evangelistic and missionary meetings under the auspices of this well-known Dutch Reformed Church. The Presbyterian and Baptist churches (both English-speaking) are cooperating. Two years ago, according to the pastor, Dominie Reyneke, this would have been impossible. The influence of Evanston and the visits of such Christian leaders as W. A. Visser 't Hooft, S. M. Cavert, and Norman Goodall have widened the horizons of this very conservative and nationalistic Dutch Reformed Church.

Use of Alcohol Calls for Action

The department of welfare of the Union of South Africa and the South African Temperance Alliance are becoming concerned about the growing use of alcohol in South Africa. According to the Temperance Alliance, there are now among the European population nine thousand drunkards and thirty-six thousand immoderate drinkers (who get drunk once a week and may become alcoholics). A small minority are teetotalers, and the rest of the population are occasional drinkers. These drinkers, together with the native population, consume twenty million gallons of beer and twenty-one million gallons of wines and spirits yearly. One of the distressing parts of the whole situation is that women are drinking more and more, and for the first time in the history of the country an institution is being planned for the "down-and-out" women drunks.

Social Reform Follows Christianity

A. J. Buckley, rector of All Saints Church in Johannesburg, South Africa, recently called on all his parishioners to get into politics. "Because," he says, "the modern state tends more and more to control every aspect of the lives of citizens, Christians cannot evade political responsibility. It is the duty of every churchman, layman or minister, to protest most vigorously against every act of injustice, oppression, or persecution, whether against individuals or large sections of the community." This pronouncement was made, in part, because of the refusal of the Government to allow sixteen-year-old Stephen Ramasodi to accept the scholarship offered him through Alan Paton for study in the Kent School in Connecticut. The Government's decision was, they claimed, based on the feeling that the experience could do the boy no good—that it could not fit him for his future life as a member of the Bantu community.

March, 1956

Letters...

TO THE EDITOR

SIR: Let me offer this word of cordial appreciation of *MISSIONS*, which I enjoy reading each month. There is lively human interest throughout the magazine, and one feels a sense of optimism and pride in the cause of Christian world missions after reading an issue.

ADIEL J. MONCRIEF

St. Joseph, Mo.

SIR: Just finished reading the current issue of *MISSIONS*. It is an excellent issue. I just wanted to write you to tell you how much I appreciate it. I am always interested in reading your fine editorials.

JOHN W. THOMAS

New York, N.Y.

SIR: I have just finished reading the January *MISSIONS*. The longer articles and the editorial "Missions in Transition" are outstanding, and the illustrations are superb. The picture of the Indian boy and his dog would have taken first prize in any contest of newspaper photographers. You have succeeded in assembling a number of gripping news items from all our mission fields. You are giving us a great missionary magazine. May I lend my voice to disprove in your case a saying of Montaigne that "with great merit and greater modesty a man may remain unknown a long time"?

CHARLES S. DETWEILER

Denver, Colo.

SIR: Enclosed please find checks totaling \$250, for the purpose of sending *MISSIONS* to the families listed, in accordance with your generous introductory offer. The enclosed list represents the present families of our membership not now receiving your splendid publication, which rightly deserves the profound esteem of its expanding band of readers.

Having just held our annual business meeting, we were humbly grateful to God for the greatest year in our history, if the financial reports are used as a standard. We went over the top in our missionary budget of \$10,000. Further, we are rejoicing that the increase voted in our 1956 missionary budget is much larger actually and percentage-wise than that of the current expense. I am confident that with the advent of *MISSIONS* into the remaining homes of our people we will make our new budget of \$12,500 with even greater facility.

A. F. BALLBACH, JR.

Oneonta, N.Y.

Bantu Education And Native Reaction

The native peoples of South Africa are registering disapproval of the new Bantu Education Act of the Nationalist Government. In many places, the education-hungry Bantus, despite their desire for education, are keeping their children away from school. In one place, native men went to the school, demanded the keys, and locked the building.

Proud and Happy in Old Age because of an American Bible Society Annuity!



There are no prouder and happier people among America's elder citizens than those who enjoy a regular guaranteed income from the American Bible Society Annuity Plan.

A Plan For Living Longer

They are so happy in their independence, so free from worry, most actually live longer than people without annuity incomes. Official records prove this beyond question.

The Greatest Satisfaction

Purchase of an American Bible Society Annuity Agreement also helps support the work of the Society in supplying Bibles to the peoples of the world in their own tongues. It is never-ending work that meets the never-ending need for Christian love.



Send Coupon Today!

AMERICAN BIBLE SOCIETY
450 Park Avenue, New York 22, N. Y.

Please send me, without obligation, your booklet M-36, entitled "A Gift That Lives."

Name _____

Address _____

City _____ Zone _____ State _____



As I See It

By WILLIAM B. LIPPARD

LAST MONTH my twenty-year-old water tank sprang an unrepairable leak. A new tank had to be installed. I paid the plumber \$47.50 for ten hours of labor. Allowing for generous plumbing-firm overhead, that figures out a weekly wage of \$150, or \$7,000 a year. Last month the New York newspapers featured a news story of a night-club bus boy who was paid \$80 a week, or \$4,000 a year.

In my home town there is much concern over the low salaries of school teachers. The lowest paid receives \$72 a week, or \$3,750 a year. In New York city the highest-paid teachers receive \$7,600, the equivalent of the annual wages of a plumber. As preparation for his work the plumber serves for a time as an apprentice; whereas the highest-paid teachers must have both B.A. and M.A. degrees. Night-club bus boys at \$4,000; school teachers at \$3,750, a few at \$7,600; plumbers, doubtless also bricklayers, masons, carpenters at \$7,000; these compensations compare with the average salary of \$4,000 paid to Baptist ministers. This figure is reported by the Ministers and Missionaries Benefit Board on the basis of salaries of ministers enrolled in its pension plan.

To pay a man who devotes his entire life, on call day and night, to spiritual leadership, moral guidance, prophetic direction, comfort and help in times of distress, only as much compensation as is given to a bus boy, or about half as much as is paid a skilled laborer, seems fantastic. It would be funny if it were not so tragic. Here is a reflection on what the American people consider of primary importance in their daily lives. Of course I do not maintain that Baptists patronize night clubs and thus contribute to the bus boy's income (or do they?); but they do have some controlling voice in what their church trustees pay their ministers for good and faithful service. It is not pleasant to learn that the majority of Baptist churches across the United States pay their pastors smaller salaries than are paid the bus boys who clear away dirty dishes and empty whiskey bottles from the

tables of a night club. Something is decidedly wrong in the American scale of values.

Of course it is too early to think of next Christmas. Yet some comments on the last Christmas season may still be pertinent. I have in mind the frightful automobile casualties across the nation when during the Christmas and New Year four-day holiday week ends, more than one thousand Americans were killed and an uncounted number were injured, mutilated, broken in health, and maimed for the rest of their lives.

During the week following this grim disaster I read four editorials in four different newspapers commenting on this highest record of highway slaughter in American history. *All four editorials left me stone cold!* It was not because I lacked sympathy for the injured victim, or for the family survivors of the dead; but because not one of the four editorials had mentioned one basic cause of the fatalities, which was *liquor behind the steering wheel*.

That should not have been surprising to anybody who read newspapers and magazines before Christmas. Most of them were saturated with Christmas whiskey advertising. In a single issue one popular magazine carried more than twenty full pages of advertising to promote the purchase and holiday consumption of liquor. In its quantity, and in its blatant disregard of the holiness and the meaning of the Christmas season, this advertising became truly sickening. It was costly publicity for the liquor traffic; yet the money cost was insignificant and inconsequential in comparison with the cost in health and life which the resultant purchase of the advertised liquor involved.

In a New Year's Eve advertisement one big liquor corporation, perhaps to qualm its conscience, published an appeal, "If you must have one for the road, make it coffee." But a vast number of motorists, now dead or dismembered, disregarded the slogan that had been publicized in other years, "If you drink, don't drive; if you drive, don't drink." For them and their vic-

tims, the problem of drunken driving is forever solved.

On Christmas evening, after a delightful day and a Christmas dinner, with all the usual trimmings, and after my grandchildren had gone to bed, I took a long walk in the bracing Christmas air. I chanced to pass two parked automobiles. One seemed to be having motor trouble. Their drivers had just emerged from a tavern. With tire chains fastened to front and rear bumpers, one driver proceeded to pull the other car from its parking spot. When I stopped and offered my assistance I was greeted with insulting refusals. For a moment I wondered if it really was Christmas. *And then I smelled their liquor breath.* Sadly I watched both cars drive away. I wondered if both men were destined to be among the fatalities which prompted the pompous and pharisaical newspaper editorials a few days later.

At the end of this new calendar year we shall again have Christmas and New Year week ends of four days each, since both holidays fall on Tuesdays. It is not too soon to be giving serious thought to the liquor advertising and to the drunken driving that will once again be associated with both holidays. The statistics now report that there are 4,589,000 alcoholics in the United States, of whom more than 700,000 are women. With the immense expansion in liquor advertising, why should that fact be surprising? *It pays to advertise!* It is precisely this advertising which prompted the four newspapers to make no mention of alcohol behind the steering wheel. *They were the beneficiaries of that advertising.* Why should they bite the hand that fed them? We are presumed to have no government censorship of the press and no interference with the First Amendment (guaranteeing freedom of the press). Can it be that in the liquor traffic we have an invisible yet powerful press censorship of another kind?

Prompted by my comment about Baptist membership in the World Council of Churches, somebody in California wrote me what started out as a vitriolic protest. After I had read only half of the letter, I noticed that it was not signed. There was no name, no clue as to origin of the letter, only a Sacramento postmark on the envelope. So it went instantly into the wastebasket. In all editorial offices, that is usually the fate of anonymous communications. When anybody, man or woman, writes a letter and is then too ashamed or too cowardly to sign it, such a letter deserves nothing more than trash-receptacle oblivion.

March, 1956

EDITORIALS

LAST DECEMBER, as we neared the end of the eight-month fiscal year, it looked as if the American Baptist Convention might have to begin the calendar year 1956 with a crippling deficit—\$300,000 or more. So we appealed to our constituency—churches, state conventions, treasurers—to pay pledges immediately and send the money to national headquarters well in advance of December 31. Then came a period of waiting, hoping, praying. And then, in mid-January, when all the records were completed, came the good news that the eight-month budget of \$5,200,000 had been exceeded by \$192,769. There had been an increase of 20.6 per cent over the same period in 1954—an increase of \$921,204. All of which goes to show that we American Baptists are neither dead nor dying. We are capable of undertaking and accomplishing large tasks. Year after year we can and should do more than we did the year before. We can if we will, and we will if we really want to. So, let us strengthen our stakes and lengthen our cords for another year.

Open Defiance Of Supreme Court

WHEN the Supreme Court handed down its now historic decision of May 17, 1954, outlawing segregation of the races in the public schools, all right-thinking Americans had a right to expect the court's ruling to be respected and obeyed. No one, of course, least of all the high court, expected desegregation to take place overnight, and that realism accounts for the court's generous provision for gradual compliance with its decree. The court asked for "a prompt and reasonable start" toward desegregation, and specifically stated that "in fashioning and effectuating the decree, the courts will be guided by equitable principles," which principles, it said, are characterized by "a practical flexibility" and by "a facility for adjusting and reconciling public and private needs." Yet, even with these concessions, the high court expected, and had a right to expect, that integration of the schools would proceed "in a systematic and effective manner" and "with all deliberate speed." That ruling, we recall, was handed down on May 31, 1955, more than a year after the desegregation decision. Now, though nearly another year has passed, some states have made no effort to integrate their schools and have manifested no intention of doing so. Indeed, they have done just the opposite; they have openly defied the Supreme Court. In Mississippi, Georgia, Alabama, Virginia, and other Southern states, there is already stand-by legislation, or legislation in process, to bypass its ruling. Governor Marvin Griffin of Georgia is quoted as having said recently: "... as long as I am Governor of the

state there will not be any mixing of the races in schools and colleges at any time or any place." And former Governor Herman Talmadge is said to have told a cheering crowd: "... regardless of what the Supreme Court says, does, or thinks ... Georgia will continue running its own affairs." Similar attitudes have been expressed by high officials in Mississippi, Alabama, Virginia, and other states. It all adds up to open defiance of the Supreme Court; to un-Americanism of the lowest order; to subversion that is just as real, if not as effective, as that which springs from a communist conspiracy. It challenges not only the Supreme Court, but the Government of the United States.

And Subterfuge In Virginia

SUBTERFUGE, if not open defiance, is a single-word description of Virginia's stand on desegregation. By a two-to-one margin in a referendum on January 9, the voters of the state authorized the calling of a convention to consider amending the state constitution to permit the use of public funds for the education of children in nonsectarian private schools. This plan had been proposed by a special commission created by Governor Thomas B. Stanley to find a way to prevent "enforced" integration of the public schools. Obviously, Governor Stanley failed to take into account the Supreme Court's provision for gradual compliance with its decree (as noted in the preceding paragraph), and so his stand on desegregation is sheer subterfuge, if not outright defiance of the Supreme Court's ruling. Clearly, his purpose was to evade, to sidestep, to circumvent—in effect, to nullify—that ruling. It may be, however, that the constitutional convention, to convene on March 5, will not rubberstamp his plan, but the chances are that it will and that in due time, the state's constitution will be amended as indicated. Yet it is inconceivable that such an amendment could stand the test of the courts. To point out that Governor Stanley's plan makes possible the integration of public schools in a few communities where there are only a few Negroes, and provides that other schools may become gradually integrated by assigning pupils to them on certain nonracial grounds, is not to remove the blot on the Old Dominion's escutcheon. Segregationists of the state are in the process of throwing a road block in the path of progress. They want to have no part in the integration of the public schools, regardless of what the Supreme Court says. As we have suggested, if these people were interested only in gradual desegregation, they could have that without an amendment to the state constitution. So the very fact that an amendment is in

the offing is proof positive that the real purpose of Governor Stanley's plan is circumvention of a decree of the highest court of the land. Jefferson and Madison must have stirred uneasily in their graves on January 9. And Communists around the world must have cheered for joy. Grist for their mill was handed to them.

In Defense Of a Free Press

YOU could go all the way back to Milton's *Areopagitica* and not find a more forthright defense of a free press than that embodied in an editorial in *The New York Times* of January 5 and reprinted in its issue of January 8. The occasion for the editorial, "The Voice of a Free Press," was an inquiry by the Senate internal-security subcommittee headed by Senator James O. Eastland of Mississippi, into "possible Communist infiltration of newspapers." The editorial declared that, so far as the management of the newspaper was aware, there was not then a member of the Communist Party among its four thousand employees; that the management would not knowingly employ a Communist Party member in the news or editorial departments of the newspaper; and that the discovery of present Communist Party membership on the part of such an employee would lead to his immediate dismissal. With regard to employees who had testified to some communist associations in the past, or had pleaded the Fifth Amendment, the editorial upheld the right of the management to judge each case on its own merits. Said the editorial: "We do not believe in the doctrine of irredeemable sin. We think it possible to atone through good performance for past error, . . ." For several reasons the *Times* felt that it had been singled out for attack. It had "condemned segregation in the Southern schools; . . . challenged the high-handed and abusive methods employed by various Congressional committees; . . . denounced McCarthyism and all its works; . . . attacked the narrow and bigoted restrictions of the McCarran Immigration Act; . . . criticized a 'security system' which conceals the accuser from his victims; . . . insisted that the true spirit of American democracy demands a scrupulous respect for the rights of even the lowliest individual and a high standard of fair play." And the Eastland subcommittee to the contrary notwithstanding, the *Times* proposed to go on doing these things. Declared the editorial: "This newspaper will continue to . . . condemn discrimination, . . . to defend civil liberties. . . . to challenge the unbridled power of governmental authority. . . . to enlist goodwill against prejudice and confidence against fear."

What Is the News From China Churches?

ALL OF US these days are eager to know what is the news from the churches of China. We long even for a single word of assurance, of encouragement and hope. According to the reports of six British Quakers who visited China last fall as guests of the China Peace Committee, it would seem that that word has come. Upon visiting Peking, Tientsin, Shanghai, Nanking, Chungking, Chengtu, and Canton, they reported that the churches in these cities are functioning normally, with congregations from fifty to one hundred, or up to

five hundred in Shanghai and one or two other places. These congregations include a good proportion of young people. According to these visitors' reports, two hundred churches are open in Shanghai, sixty-one in Hankow, fifty-two in Canton, and twenty-seven in Chungking. When the Communist Government came into power, there were some losses in church membership—for the most part "rice Christians"—but these losses have now been made up and church membership is increasing, modestly but steadily. If these reports are true—and we have no reasons for doubting that they are—the Christian cause in China is by no means lost, as many feared it would be at the time of the revolution. On the contrary, it is said that the Chinese Christians now feel that what happened to them was a blessing in disguise. It increased the sense of responsibility among the Chinese church members, causing them to contribute generously to the support of their churches. It also made the churches distinctively Chinese, truly indigenous. Of course, Chinese Christians, along with all other Chinese citizens, became involved in certain limitations of thought and action. But they did not surrender their Christian faith. And now, the reports tell us, they are looking forward to the time when fellowship with Christians of the West may be resumed. That is the hope of Christians in America, too.

New Perspective In Mission Task

IN THE PREFACE to his *Venture of Faith* (The Judson Press, 1955), Robert G. Torbet says that a recounting of the history of work done through the American Baptist Foreign Mission Society and the Woman's American Baptist Foreign Mission Society, "enables us today to gain a new perspective in the mission task in which we are engaged. . . . it is hoped that there may emerge fresh insights for the future as American Baptists at home work together with Baptists beyond the seas as partners in the spread of the gospel of Jesus Christ." That statement expresses clearly the best thinking in the field of missions today. Baptists at home are privileged to work with Baptists overseas "as partners" in the spread of the gospel. To make possible that partnership has, indeed, been the underlying purpose of American Baptist missions for more than one hundred and forty years—and Dr. Torbet's story of those history-making years is, to borrow a word from the title, a *venture* in reading. From William Carey to the present, the story lives and moves as page after page, chapter after chapter, it unfolds in this 634-page volume. Having finished the history, and looking to the future, Dr. Torbet declares that American Baptist mission leaders "are intent upon building their enterprises more on the basis of the church universal than has been true in the past. . . . seek to encourage a greater two-way traffic in the movement of church leaders between the sending- and the receiving-churches. . . . endeavor to maintain a better balance between the message and the ministry, and to become more effectively articulate and intelligent about the content of the Christian faith." It is hoped that mission work may be made "more mobile and flexible," and that there may be greater concern for "community solidarity" as the Christian faith takes root in the cultures of peoples to whom it is proclaimed.

MISSIONS

World Revolution and the Cold War

CONTEMPORARY WORLD REALITIES are, chiefly, two: world revolution and the cold war. Drop down on our planet at almost any point, and you will find them there. They are inescapable, inextinguishable. In Asia, Africa, and South America, and to a lesser degree in other lands, millions of people are in revolt against poverty and hunger and disease, against exploitation and colonialism, against hopelessness and despair, against the role of puppets in the political maneuvers of our day. And it is to win the support and enlist the loyalties of these peoples that East and West, the Soviet Union and the United States, world communism and the democracies of the West, are now engaged in a bitter conflict that we have named "cold war." From all appearances, it is a struggle to the death—unless and until a solution is found short of a shooting war that would leave the world in ruins.

■
Facing up to both these realities and pointing the way to a solution of the problem which they have raised, is a challenging and encouraging book, Chester Bowles' *The New Dimensions of Peace* (Harper & Brothers, 1955). As ambassador to India in 1951–1952 and through extensive travels in Asia and Africa since that time, Mr. Bowles had opportunity to gain firsthand knowledge of world conditions—an opportunity which he wisely and courageously used. An account of his experiences first appeared in 1954, in his best-selling *Ambassador's Report*, and now he focuses attention on the issues of the cold war and on what he happily calls the "new dimensions" of peace.

Stated briefly, Mr. Bowles' argument is this: On the assumption that, as a result of the 1955 summit conference at Geneva, we may be facing "an unparalleled change in world relationships," a change that diminishes the dangers of a shooting war, the effort to contain communism must give way to "the affirmative and staggering task of achieving productive and meaningful freedom in the rest of the world." To this end we of the West must understand both the revolutionary forces that are at work in our world and the new dimensions of peace. And we must do so now—not ten years from now, when it may be too late. Here in the United States is an "urgent need for a bipartisan foreign policy that will face contemporary world realities." Clearly, our present negative response to communism is inadequate. We are in desperate need of a positive approach—one that will come to grips with world revolution, which international communism is exploiting in the cold war.

■
The guns of the Second World War had hardly ceased to roar before the cold war began. The high hopes of our wartime alliances quickly gave way to low-lying doubts and misgivings. It was soon evident that the end of war was not the beginning of peace. And so, in March, 1946, before a year had passed, Winston Churchill declared at Fulton, Mo., that "an Iron Curtain has descended across the Continent." The cold war was on. By another year our Marshall Plan was in operation, bringing new hope and a large measure of economic recovery to the seventeen member countries.

It was an effective weapon, and in Europe we gained valuable ground.

In Asia, however, was a different story. Our preoccupation with what we had always thought of as the "in-scrutable East," and bitter partisan disputes over the proper approach to the problem, added up to a series of rebuffs and failures. With excessive faith in military strength, we failed to understand the aspirations of Asia's millions of frustrated and hungry peoples. We underestimated, or perhaps never understood, the power of colonial memories in lands newly freed from servitude to the West or still struggling for freedom. We failed to achieve in Asia the success we had achieved in Europe. The Communists took over the mainland of China; there was a bitter, costly struggle in Korea; there was a bloody conflict over colonialism in Indo-China. And by this time it was becoming clear to thinking people everywhere that world revolution, rather than communism, was at the center of the world's "time of troubles."

But the world revolution with which we are concerned was not born yesterday, as Sections II, III, and IV of Mr. Bowles' penetrating book clearly reveal. In the middle of the nineteenth century, when a bearded, unkempt man named Lincoln was about to take a stand against human slavery in the United States, another bearded, unkempt man named Karl Marx, a German living in a London slum, was about to take a stand against the gross injustices and inequalities which terrorized and victimized the working classes in the most gruesome days of the Industrial Revolution.

■
Moved by the conditions which he saw with his own eyes, Marx sympathetically and systematically analyzed them and then presented what he considered a way to overcome them. In February, 1848, appeared his *Communist Manifesto*, in which he advocated violence as the means by which the new economic class of workers—the proletariat—could rise to power. Said Marx, in conclusion: "The Communists . . . openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions. Let the ruling classes tremble at a Communist revolution. The proletarians have nothing to lose but their chains. Workers of the world, unite!"

That was the spark of world revolution which smoldered more than a half-century before Lenin fanned it into flame in the Bolshevik Revolution of 1917. Then the regime of the Romanov czars was ruthlessly overthrown by the violence which Marx, and later Engels, had envisioned. Revolution ran riot, looking to the world as its field of operation. But with the death of Lenin, in 1924, and the rise of Stalin to power, the force of the revolution became centered in the Soviet Union. The Communist Parties of the world became instruments of Soviet foreign policy.

What Russia does or fails to do is, therefore, of vital importance in the cold war. Her peace offensives, no less than her outright acts of aggression, must be watched and weighed with the greatest of care. Studied relaxation of tension and emphasis on friendship toward peoples of underdeveloped areas, principal weapons of her

peace offensive, have an appeal to millions in Asia, Africa, and South America that we may ignore or minimize only to our peril. These millions, writes Mr. Bowles, "often find it difficult to see beyond the concept of immediate welcome change to the accompanying human tragedy. They do see in the Soviet Union a nation of 200 million people that in one generation moved from backwardness to the front rank of twentieth century industrialism. They see a world political party opposing racial discrimination and professing a concern for humans and promising land, bread and peace. They see these things, and are impressed."

Coincident with the revolution in Russia, another was taking form in China, a story which Mr. Bowles tells with deep perception. In 1920-1921, when Sun Yat-sen attempted in vain to secure loans in New York, London, and Paris for China's economic development, he appealed to Moscow. In the background of this turn of events were memories of nearly a century of Western exploitation, ever since the 1840's, when British gunboats hastened the capitulation of the Manchu dynasty. From that time forward, China had been subservient to Western military might, and now when the West had opportunity to make amends and to lend a helping hand, Sun found that his hopes were in vain. It was at that moment that the direction of China's revolution was determined—with its face toward Moscow.

Successor to Sun Yat-sen was Chiang Kai-shek, whose first efforts were to extend and strengthen his control over China and to break the tie with Russia. Despite many genuine and encouraging achievements of his regime, it now appears that he either failed to grasp the magnitude of the revolution that was seething about him or was too encumbered with rival forces to take positive action. To the restless, impatient, long-suffering peasants, his efforts must have seemed too little and too late. Consequently, despite Western assistance his forces were unable to withstand the communist armies of Mao Tse-tung. "As the political hopes of the Chinese people faded under Nationalist ineptness and corruption," writes Mr. Bowles, "they reached desperately for Communism as the only means available to bring them back to life." And so, Mao won his victory "by appealing successfully to the peasants, who in Asia are the deep and lasting source of strength"—the very point at which Chiang had so signally failed. Mao "placed his principal faith in the history-shaping power of ideas in the hands of a dedicated, organized, skilfully led minority, and he won."

We must not forget these facts. And we must not forget that other Asians, millions of them, are watching with deep concern what is happening on the Chinese scene.

In India, too, there has been, and is, revolution, but quite different from the revolutions in Russia and in China. Indeed, the Indian Revolution challenges to the core the Marxist-Leninist theory that violence is absolutely essential to social change. In addition, the revolution in India started as a means of gaining freedom from colonialism and, having achieved that objective, is only now turning its attention to the miserable lot of most of its 360,000,000 people. The first phase was

accomplished largely through the efforts of one man—Mohandas K. Gandhi, who relied on nonviolence, love in action, soul force, rather than resort to force of arms. The second phase is now making headway under the leadership of his disciple, Prime Minister Nehru, at the risk of being misunderstood by the West and branded as a "neutralist," with the inevitable quotation marks around the word. Stated simply, the Indian leader's position is that the communist threat to India does not stem primarily from Russia or from China, but from the slums of Calcutta and the backward villages of Hyderabad. Democracy will survive or perish in India, not on the size of the nation's armies, but on what the Government does or fails to do for India—now.

So India's millions are a sizable part of the billion or more people in Asia, Africa, and South America who are uncommitted in the cold war. Their eyes are on developments of Communist China, and they are uneasy about what they see. Their eyes are on the United States also, and they are often puzzled by what they see. Their potential in the cold war is enough to give us deep concern. It ought to be enough to elicit from us an effort to understand India's position in the cold war.

Section V of *The New Dimensions of Peace* is devoted to the conference that took place in April, 1955, at Bandung, Indonesia. There spokesmen for twenty-nine Asian and African nations, with an aggregate population of a billion and a half human beings, gathered to discuss the state of the world from the perspective of Addis Ababa, Cairo, New Delhi, Karachi, and other Asian and African capitals. Out of the Bandung resolutions emerged four democratic objectives which, if pursued faithfully, would bring new life to millions of people. These objectives are: (1) democratic self-government, free of foreign influence; (2) a full measure of human dignity regardless of race, creed, or color; (3) rapid economic development, broadly shared; (4) the abolition of war and the creation of expanding areas of good will.

The extent of the problems which the people of both Africa and Asia are facing is indicated in this African saying: "When the white man came he had the Bible and we had the land. Now he has the land and we have the Bible." But things are changing. "The momentous fact about Africa today," declares Mr. Bowles, "is that its 200 million people are waking up. After a long night the sleeper is stirring, blinking away his drowsiness, and stretching his limbs with all the eager, impatient spirit of youth approaching manhood. This means that Africa will continue to rumble with explosive problems, conflicts and headlines."

The four Bandung objectives, Mr. Bowles believes, are among the new dimensions of peace for our time. "These are," he says, "the very concepts on which America was built. If the day ever comes when they sound strange or radical to the average American, it will be a sad day for human freedom." And they will not sound strange or radical so long as we remember Independence Hall and Valley Forge and the Declaration of Independence and the Bill of Rights—not so long as we are determined that "government of the people, by the people, for the people, shall not perish from the earth." You see, we had *our* revolution, too.

An Open Letter

January 7, 1956

The Civil Aeronautics Board
The Air Transport Association
The Airlines of America

DEAR SIRs:

The General Council of the American Baptist Convention, meeting in Chicago, Ill., January 5-7, 1956, takes occasion to reiterate and reinforce the resolution voted by its Council on Christian Social Progress and transmitted to the airlines in October, 1955, protesting the sale of alcoholic beverages on commercial airlines.

The close quarters of an airplane makes a poor place for a barroom. Potential for annoyance is too great to justify the presence of even one intoxicated person in the limited quarters of an airplane. To convert this quite intimate space into a barroom is an intolerable affront to the nondrinking passengers.

We protest the abuse of nondrinking travelers. We believe the paying public has a right to transportation in a clean, congenial, sober environment.

Moreover, we protest the peril involved in the mixture of alcohol with flying. Liquor makes some men pathetic, others ridiculous, and still others dangerous. An airplane aloft is no place for a dangerous man. The opinion of airplane pilots that drunken passengers constitute a safety hazard is a very weighty consideration in the argument against serving liquor in flight. We would remind the carriers that for many years a rigid antiliquor policy was quite generally observed on airplanes on grounds of safety. We are not greatly impressed by claims that the element of danger is slight. When any factor of danger is deliberately introduced in a plane it becomes a major consideration.

In this connection we call to your attention the report of Rowland K. Quinn, Jr., president of the Airlines Stewards and Stewardesses Association, in the September, 1955, issue of *The Airline Employee*, that a flight of seventy was canceled by the captain because eighteen of his passengers were so drunk as to constitute a menace. After twenty minutes the flight was reoriginated with ten of the eighteen drunks left off. But two hours later the pilot had to make an unscheduled landing to put off the other eight. We believe it is nothing short of reprehensible for an airline to impose such an outrageous and disgraceful situation on the public.

Furthermore, we protest the careless disregard for childhood. Common moral decency has impelled a nation-wide practice of excluding children from barrooms. By the same token barrooms should be excluded from quarters where children are passengers. In these days of widespread concern over juvenile delinquency we believe the airlines are indulging in a flagrant disservice to the cause of public morals when they force little children to be a captive audience in a flying saloon.

The public-relations programs of the airlines have made much of the attractiveness and courtesy of their stewardesses. In this program they have appealed to many of the finest young women in America. Many of these young women were reared in homes that had no use for liquor. They became stewardesses to render a fascinating kind of travel service, not to become barmaids, and we believe they have left no doubt about their resentment over being forced into a barmaid status.

With reference to current liquor laws, we believe it is highly important for airlines to comply carefully with the same sort of state regulations which govern the sale of liquor on trains, even though boundaries are more difficult to determine.

Moreover, those passengers who feel that liquor is a personal necessity surely can wait during the brief interval of a few hours until their plane has landed.

In the interest of such great values as public safety, travel comfort, common decency, and the rights of children there should be an early termination of the indefensible practice of serving liquor aloft.

We commend such airlines as Delta, Capital, Northeast, Braniff, and others whose sense of public responsibility has caused them to spurn this practice, at least on all domestic flights, and we appeal to other lines to follow their sound example and return to the policy of excluding liquor on grounds of safety and see to it that liquor is neither sold nor served on planes. We trust that you will employ your resources to end a vicious evil which is in danger of reaching intolerable proportions.

Sincerely yours,

THE GENERAL COUNCIL OF THE AMERICAN BAPTIST CONVENTION

REUBEN E. NELSON, General Secretary
FRANK A. NELSON, President

The Urgency of the Gospel in Today's World

*A message adopted by the division of foreign missions,
National Council of Churches, Dayton, Ohio, Dec. 7, 1955*

GOD is in Christ reconciling the world unto himself. This is good news about salvation for men and mankind in every generation and for eternity; it is the gospel which the church proclaims with undiminishing urgency. A suffering, sinful, unreconciled world is always as urgently in need of hearing and heeding this gospel as the church, through every member, is under urgent compulsion to proclaim it. Confronted by the cultural situation peculiar to its own day and discerning the relevance of the gospel to that situation, each successive generation of Christians ought to acknowledge its missionary obedience with its own profound sense of urgency; yet when confronted with gigantic adversaries, as in this day, Christians dare never permit that sense of urgency to give way to panic. To give way to panic is as faithless as not to feel a sense of urgency. The difficulties of the hour do not spell the end of the mission, but challenge the church anew to accept the unceasing obligation to witness to her Lord in terms appropriate to the times.

The peculiar needs of each particular generation make urgent the lifting up of some distinctive aspect of the gospel which comes with especial relevance to that given situation. The presentations made to this assembly appear to lift up the word "reconciliation" as the key word for this day. By word and compassionate deed and the quality of its brotherhood the church must proclaim: God is in Christ reconciling the world unto himself.

The worldwide revolt of the hungry, the oppressed, the exploited, and those denied human dignity weighs on the conscience of the church, whose Lord came that men might have abundant life. Mystic nationalism, racism, anticolonialism, revived ethnic religions, secularism, and other ideologies offer themselves as saviors. The tensions which they create make ineffective many of the old organs and methods of the Christian mission, and make pioneering urgent in new paths. The mission has never ceased from our Lord's advent until now, but it has sometimes changed its methods and strategy, as the Holy Spirit has granted insights to meet the challenge of the times. A new vision of a single world mission of the entire church of Jesus Christ, without distinction between older and younger churches or between "home" and "foreign" aspects, is being granted to us. It is a supranational mission which proclaims Jesus Christ as reconciling Lord and Savior on every frontier near and far where he is not acknowledged and where his power to reconcile men with God and with one another is then made evident in the brotherhood of those who respond to his challenge.

Constantly reiterated in address after address at this assembly, these calls to pioneering action in the proclamation of the reconciling gospel come with urgency to the American churches and their missionary organs:

1. Since only the mission, and not organs and methods for implementing the mission, is enduring, let the

churches experiment boldly with new organizational forms through which churches in East and West and everywhere can act together on a supranational basis, by which the essential unity of the cooperating branches of the church can be demonstrated, permitting the creation of a global strategy characterized by sufficient fluidity and mobility within long-range objectives.

2. We would commend all efforts to make the missionary body more international, interdenominational, and interracial, thus demonstrating in the agency of proclamation itself the power of Jesus Christ to reconcile all human differences.

3. Since the "welfare-state mind" now prevailing around the world threatens the existence of missionary institutions, we would remind the churches that this does not nullify the validity of the healing, teaching, and other functions of ministry which these institutions have performed. These dramatic forms of proclamation of the gospel now need to be carried out through less formal and institutionalized methods, making as much use as possible of voluntary lay service.

4. Proclamation of the gospel by word and by deed can be separated only to the injury of both. Since the need for relief of suffering caused by emergencies has become chronic, interchurch aid and relief work abroad ought to be considered as an indispensable part of the mission of the church in meeting without discrimination the needs of people. . . .

5. Since the obligation of witnessing to the gospel is inherent in discipleship and we look forward to the increasing thousands of American lay men and women serving abroad in their professional and business relationships, we call upon the churches to implement the often expressed desirability of training these men and women, assisting them to make effective witness. . . .

6. We ask the members of the American churches to look with the eyes of obedient faith upon the task of the world mission today and then, recognizing the great wealth over which God has given us stewardship, to take up realistically our privilege of partnership in the mission.

7. Finally, it is now clear that in this one world every Christian congregation in the United States is a front-line post in the world mission. Every act of unbrotherliness and injustice by citizens of our country speaks more loudly abroad than do the sermons of missionaries and pastors about reconciliation. Therefore, we urge everyone in this land who bears the name of Christ to labor fearlessly for reconciliation in his community, and for the elimination of segregation and unbrotherliness in our churches and community institutions. Every one of us is now called upon to play a role in the world mission right where he lives and works, whatever the cost of discipleship may be.

God is in Christ reconciling the world unto himself! Let the church manifest in her fellowship the first fruits of this reconciliation.



At Ujiji, Tanganyika, a boulder marks the place where Livingstone and Stanley met. Note cross superimposed on map of Africa, and mango trees in background

Livingstone and the Mango Trail

It has been a hundred years since David Livingstone opened Africa to 'commerce and Christianity.' Today his work goes on to new horizons

By ANNA CANADA SWAIN

IN THE 1840's there were two main centers of the slave trade in Africa, south of the Sahara. One was on the west coast, from which Europeans transported slaves to the Americas. The other was on the east coast, where, because of reversing monsoon winds, Arab slavers were enabled to sail back and forth across the Indian Ocean.

But not only did these Arabs provide ocean transportation for slaves. They finally became interested in going inland themselves in order to capture slaves. As they traveled along the narrow trail they ate mangoes, which they liked very much, and scattered the large seeds along their path.

Today in Africa the trails which they followed as they hunted for slaves, and over which David Livingstone traveled as he tried to stop the abominable traffic, are marked by the great mango trees which have grown from those castaway seeds of so long ago.

The whole world today is remembering Livingstone, the great explorer-missionary, as it celebrates the centenary of his discovery of Victoria Falls. Most people forget that back in 1856 he received one of the greatest hurts of his life. He had, despite the tsetse-fly area and the torrential rains and the consequent malaria, proceeded in his attempt to prove to the world that one

way to conquer the slave trade was to find navigable rivers and lakes over which British goods might be imported into the country in return for raw materials needed in the British Isles. He was convinced that as white men came in to advance "commerce and Christianity" the slave trade could be eliminated.

It was during his exploration of the Zambezi that he came to one of the most beautiful sights in the world, Victoria Falls. On November 16, 1855, although the water was low, from five miles away he saw the columns of vapor rising like smoke from African grassland being burned over. In his own words: "The tops of the columns appeared to mingle with the clouds. They were white below, and higher up they became dark, so as to simulate smoke very closely."

After examining the falls from many points, he wrote in his diary: "On the left side the mass of vapor leaps quite clear of the rock, and forms a white unbroken fleece all the way down to the bottom. . . . The snow-white sheet seems like myriads of small comets rushing on in one direction, each of which leaves behind its nucleus rays of foam."

It was not until six months later, in May, 1856, that Livingstone, in a very low state of health, reached the east coast, from which, after he had gotten into better

physical condition, he sailed for his first trip home. He arrived in London in December.

On the east coast he had received a letter from the London Missionary Society which had hurt him deeply. The secretary of the society had written him a rather tactless letter which, while praising his work as a missionary, cast some doubt on the value of his geographical exploration. It was this letter which called forth his well-known defense of his program: "Viewed in relation to my calling, the geographical feat is the beginning of the missionary enterprise."

On his return to England he was lauded by everyone, including Queen Victoria. Then, though the temporary breach between himself and the London Missionary Society was healed, he finally felt it wise to resign and head an expedition, financed by Britain and Portugal, to open up the region around the Zambezi.

ONE HUNDRED YEARS later—November 16, 1955—the London Missionary Society combined with the new Federation of Northern and Southern Rhodesia and Nyasaland to dedicate themselves to the task which David Livingstone had so courageously begun. Clustered about the great bronze statue of Livingstone which looks out over the most beautiful falls in the world, were the highest political officials of the area, headed by Governor General Lord Llewellyn in his striking white suit, with decorations, and a white hat crowned with white plumes.

Under temporary shelters decorated with palm fronds sat several hundred representatives of various groups. On one side were the four paramount chiefs and about fifty lesser chiefs. It was a disappointment that they were all in European clothes. Two wore academic gowns and most of them wore some insignia of office. African boys and girls in scout and guide uniforms sat on the ground in front of them.

On the opposite side sat representatives of the Indian community, together with Indian school children, while the rest of us were white people, with the prominent representatives, such as the governors of the three areas and high officials from all over Africa.

Prominent places were given to the mayors and mayoresses, with their dangling chains of office. We ourselves were escorted everywhere by the mayor of Ndola, a prosperous and very cordial building contractor, and his town clerk. So far as we know, only two other Americans were there, an official of the American Metal Company and his wife. He was inspecting the Copper Belt.

Standing at the opposite end from the falls were several thousand people representing all races. A very large crowd attended both services, despite the fact that the thermometer hovered from 98 to 103 degrees Fahrenheit.

In the morning the president of the London Missionary Society, Cecil Northcott, presided and spoke eloquently for his society. In the afternoon Archbishop Paget, of Central Africa, presided. At both services the hymns used were reminiscent of the intrepid explorer: "Fight the good fight," "O God, our help in ages past," "Guide me, O thou great Jehovah," and "Now thank we all our God."

Two beautiful plaques were dedicated, one by Lord



Livingstone centennial plaque unveiled by Hubert Wilson, Livingstone's grandson, Victoria Falls, Nov. 16

Llewellyn, the other by Hubert Wilson, grandson of Livingstone, who for fifteen years was a missionary doctor at Chitambo, the village where Livingstone died.

A thrill ran through the great audience as this missionary doctor said: "When my grandfather saw these falls one hundred years ago today, he had one paramount purpose: to show to the African what Christianity means. Today we dedicate ourselves to carrying out that purpose."

IT IS IMPOSSIBLE for even the casual visitor to Africa to escape a sense of debt to the great missionary-explorer. Museums everywhere have reminders of his accurate geographical and human observations. For a man with little formal schooling, he showed a remarkable aptitude for careful—even painstaking—recording of what he saw. That he was always first of all a missionary, there can be no doubt. Nor can there be any doubt that his devotion and iron will enabled him to do things which would have killed weaker men.

Even today travel in Africa is far from easy. The tsetse fly is still active, we discovered as on several occasions our bus or private car was stopped and sprayed at control stations. Malaria is still dangerous and in many places water still has to be boiled. One is tempted to wonder whether some of the deaths of friends recorded by Livingstone were not from bilharziasis, a disease which even today takes many lives, and one wonders how it happened that the missionary escaped.

Apparently from his records, Livingstone never detected this terrible infection, which may be contracted if even a few drops of contaminated water touch the



Rivaled only by Niagara is Victoria Falls, where the Zambezi plunges over edge of an almost vertical chasm

skin. While we were in Nairobi, two small white children fell into a stream of stagnant water where the disease is prevalent and were taken to the hospital in serious condition.

OUR FIRST REMINDERS of Livingstone's part in African history came in the Union of South Africa, where he is still not admired by some people. He himself liked the sturdy Boers, but disliked intensely their attitude on race. He was soon known in Afrikaner country as a dangerous agitator who should be expelled from the land. So strong was this feeling that when Livingstone returned for the last time to his home in Kolobeng he found that the Boers had destroyed his home, scattered his precious records, and looted valuable pieces of furniture. Those who made the attack claimed that the missionary had been furnishing native people with arms. It is strange that one hundred years later this old canard is still being repeated.

A more pleasant reminder of Livingstone in South Africa came from our table mates, Mr. and Mrs. Norman Pinker, of Pretoria, who sailed with us from Southampton to Cape Town. Mr. Pinker's uncle, when a boy still in his teens, answered Henry M. Stanley's call for volunteers to accompany him in his search for Livingstone. This young man witnessed the meeting between the two men, and later was offered by the Belgian Government a large tract of land in what is now the Belgian Congo if he would settle on it. This offer was refused, but later the young Englishman did move to Pretoria, South Africa, where he was active as a clever stone-cutter.

March, 1956

Not long before his death, this former traveling mate of Stanley's was asked to superintend the moving of a huge bronze statue of Paul Kruger to its present site in the center of Pretoria. For a few weeks there was quite a furor among the Afrikaners of the city, because the statue was moved by dragging it by chains around the neck. The supersensitive Afrikaners felt it was an insult to their beloved leader on the part of an Englishman.

AS WE SAILED UP the east coast of Africa, stopping for a day or two at each port, we had some more reminders of the missionary. The museum at Dar es Salaam had a large and most interesting group of Livingstoneian, and at Zanzibar we had an almost unbelievable experience. We were trying to get a picture of our ship, the *Braemar Castle*, from the shores of this fascinating small island ruled over by the sultan of Zanzibar. An English woman spoke to us pleasantly and invited us into her home for a cool drink of limeade and a view of the harbor.

To our delight we discovered that the lower floor was the office of McKenzie, the shippers, of which her husband was the head, and that on the walls, under glass, were the list of porters and their stipends for the Livingstone search, in Henry M. Stanley's own handwriting.

When she showed us upstairs, her airy apartment took on new meaning, for it was there that David Livingstone's body lay in state, in what was then the British Consulate, for transportation to Westminster Abbey.

When we finally got to Kenya and Tanganyika, we had high hope of getting at least a glimpse of Tabora, the spot where Livingstone and Stanley said their last farewells. However, we passed Tabora in the middle of the night, and since the train from Dodoma to Kigoma, Tanganyika, went only twice a week, and the lake steamer to Albertville once a week, we had to give up the idea.

However, we had a delightful surprise ahead of us in Kigoma. Ujiji, the place where Livingstone and Stanley finally met, was only five miles away. There was no bus and we tried to get a taxi, but the taxi did not show up. However, we did go to the only English-speaking church in town and met the rector, Archdeacon Lionel J. Bakewell. He and his wife showed us every courtesy, including dinner in their home and a trip to Ujiji.

It was on the edge of this village, which looks very much as it did a hundred years ago, that Livingstone and Stanley met, and Stanley, so excited that he wanted to scream with joy that he had at last found the missionary, stammered out the words: "Mr. Livingstone, I presume."

At the spot overlooking Lake Tanganyika, where they met, there is today a rough boulder, on the face of which is an outline map of Africa, with the cross superimposed and the name of Livingstone. At the end of the boulder is this simple inscription: UNDER THE MANGO TREE WHICH STOOD HERE HENRY M. STANLEY MET DAVID LIVINGSTONE 10 NOVEMBER 1871.

Today there are two mango trees where one grew in 1871. Perhaps they are a symbol to us that the problems of Africa have doubled since 1871. Certaining the task of Livingstone is not finished.

On Making a Christian Will

By remembering Christian causes in his will, a Christian may extend his service and testimony far beyond the limits of his earthly life

By RALPH M. JOHNSON

AS AN INQUIRING REPORTER, I asked several persons recently, "Have you made a will?" A frequent answer was, "No, but I'm planning to." Some said their estates were too small to justify a will. It is a mistake, however, to think that wills and legacies are matters that concern only the wealthy. Every person ought to make a will, and every follower of Christ ought to make a Christian will—one that expresses his stewardship as a Christian.

Increasingly, the bequest of the average family is important in the legacies received by our denominational agencies. Forrest Smith, treasurer of the American Baptist Foreign Mission Societies, says, "It is the multitude of smaller legacies from families of modest estates that really count up."

A good example of the effective work of a small estate was reported recently by State Secretary William F. Keucher in the *Kansas Baptist*. He wrote: "In 1915, the J. S. Lovelace family of Turner, Kans., left among other bequests the sum of \$2,500, with unrestricted income to be used in the work of the Kansas Baptist Convention. As a result, the Lovelace Fund has enabled many of our Kansas Baptist churches to secure small loans for repairs or expansion. . . . During forty years the fund has brought in unrestricted income equal to the face amount of the principal. This means that another \$2,500 has been made available to further the general missionary work of the state, while the principal is still intact."

This is effective stewardship. Whether the amount is \$1,000,000 or \$100, a bequest is important. The love and concern which motivate the bequest are a testimony to others. A will based on the principles of Christian stewardship makes possible the lifetime support of many phases of church work.

In other words, through his will a Christian may extend his Christian service and testimony far beyond the limits of his earthly life. Church bells ring and organs play in mission churches because of a bequest by J. Ackerman Coles to the American Baptist Home Mission Society. Income from this fund provides help for mission churches. Recent bequests from Mrs. John Snape and Mrs. Margaret T. Doane will aid mission work both in our own land and overseas. Our American Baptist Convention has received hundreds of legacies which continue to aid in carrying out God's will in our own generation.

However, many people never take the trouble to make a will, and those who do often omit Christian causes.

But not to make a will actually is to make one by default. It is a will imposed by state law, in which the division of property is mechanical. Needless to say, individual or special interests are ignored. Where there are minor children, a will is especially important to establish future plans for them. Lack of a will means that administrative costs are greater. Taxes probably will be higher, too. In the time required for an estate to go through probate court, a family may suffer the embarrassment of having funds frozen by legal processes. Heirs who do not really need the money may get most of one's resources.

When one considers a will, it is important that certain principles be established. What has been the purpose of one's life? Because accumulated property represents the labors of a lifetime, the final disposal of this property in a Christian will should be a matter of prayerful concern. Family needs, such as home, education of children, and children's business interests, should be considered. There is danger, however, in giving too much to one's family. Few people are hurt because they inherit too little. Many are hurt because they inherit too much. Usually, good stewardship will mean considering Christian causes along with one's family.

When we think of others, our thoughts ought naturally to turn to our church and its world mission. The church is a continuing instrument for making God's will known and effective throughout the world. The gospel is proclaimed to young and old. Churches are established. Colleges and seminaries are founded. Through missions, hospitals are built or student nurses are trained. So a bequest to the work of your church continues to serve God's kingdom after your own work is completed.

IN BEQUEATHING FUNDS for Christian work, one should respond to a broad challenge. It would be better to leave a sum of money for evangelism rather than a particular type of effort. Evangelistic work that formerly was so effective in railroad chapel cars is now done in other ways. Choose a stable organization, one in which you have confidence, and trust it to handle your funds as directed. Prudence suggests leaving your funds in the hands of those that have had experience in the handling of funds and have proved themselves capable. Both the American Baptist Foreign Societies and the American Baptist Home Mission Societies, for example, have carefully administered trust funds for more than a hundred years.



The author (center) discusses the making of a will with Forrest Smith (left) and William H. Rhoades, treasurers, respectively, American Baptist Foreign Mission Societies and American Baptist Home Mission Societies

Give attention to details. Sometimes complications arise because the corporate name of an organization is incorrectly stated. Seek professional help. The cost of consulting an attorney about a will for one with a modest estate, is small. It is nothing compared to the risk of having a will declared invalid and one's desires thwarted. Notify the Christian organization mentioned in your will.

Since wills can be changed, a will should be reviewed at least every ten years. Family needs change. New prosperity may make possible increased bequests to others. Obviously, the will of a person in his thirties will be quite different from that of one in his sixties.

The importance of adequate help in making a will is indicated by Charles E. Wilson, a Baptist layman, who says, "Individuals have the opportunity to will substantial sums to religious and philanthropic organizations without seriously affecting the net amount of their estates desired to go to their families or other designated legatees. Contemplating, as we must, a continuance of existing tax laws, it behooves those who desire to make possible the advancement of the operation of religious and philanthropic institutions to seek the advice of qualified estate counselors whose services have proved invaluable to many who use them. In numerous cases, these counselors can suggest estate and will changes that result favorably for religious and philanthropic gifts without seriously depleting the net value of estates for other distribution."

Telling of the results of bequests would take several issues of *MISSIONS*. As a matter of fact, nearly all the

work reported in *MISSIONS* is aided by past legacies. Bequests have been made to all phases of our Baptist world mission. In faraway South India, a school is aided by a bequest. Here at home, a bequest assists in work among Indian American children. Indeed, opportunities for giving are as wide as the work of the American Baptist Convention.

The chief enemy of making a will is postponement. Most people plan to make one at some future date. Yet busy days mean that it is one of those things delayed until "a more convenient season." This is one of the reasons why major denominations are joining hands through the joint department of stewardship of the National Council of Churches in urging church members to make wills and to include in them bequests to church work.

NOW IS THE TIME to make a will, even if one is feeling well and does not expect to die for many years. To wait for an illness which is recognized as fatal simply means that one may never make a will. One who makes a will under the pressure of imminent death cannot possibly give it the time and thought that it ought to have.

Take the first step in writing your will by listing things you want to include. Then telephone your attorney for an appointment. For information regarding the American Baptist Convention, write to the Council on Missionary Cooperation, 152 Madison Ave., New York 16, N. Y.



Leopoldo Sanchez and assistants perform surgery in the operating room of the old building at Hospital Bautista. The operating room of the new building has the latest and most complete equipment. As the services of the hospital are in great demand, the staff has plenty of work to do. Indeed, the new building was completed none too soon. Even now it is barely meeting the people's needs. Daily worship services conducted by Jose M. Ruiz, faithful worker for many years, help to serve the spiritual needs of patients as they wait at the hospital's clinic

A Ministry of Christian

With a recently dedicated new building now in use, the hospital workers at Hospital Bautista, Managua, Nicaragua

By CLIFFORD G.



Physicians, surgeons, are busy people. Yet John S. Pixley finds time to teach his young men's Bible class at the First Baptist Church, soon to have a new building

WHEREVER one goes in Central America, one sees signs of hunger and the need for healing. Children seem suddenly old, and the faces of their parents are drawn and anxious. Pagan customs and fear have retarded progress and held the people captive.

In 1932, a dedicated young missionary doctor went to Managua, Nicaragua, to develop a hospital which had been started by a missionary nurse, Ruth Curtis, in 1927. John S. Pixley was an earnest, devoted Christian and a faithful student of the Scriptures. He had caught the impact of the familiar words of Jesus: "I was sick and ye visited me, I was in prison and ye came to me." From that day until this, Dr. Pixley has been ministering unto the sick of body and preaching and teaching deliverance unto the captive. His work is ably supported by that of Dorothy Lincoln, who heads the Nurses' Training School in connection with the hospital.

A former residence was converted into a hospital. Every available square inch of space was made to serve the manifold health needs of the tiny country of Nicaragua. Several additions were added to the original house as the work grew. Equipment was crowded into hallways and closets. Always the waiting list of patients grew. People came from everywhere for healing and to be encouraged and guided. The fame of the young

missionary doctor spread abroad. Catholics, Protestants, non-believers—all were welcome at the Hospital Bautista!

The war called Dr. Pixley to the colors of his homeland as a medical officer. Upon his return to Managua, it was apparent that a new Hospital Bautista must be erected to minister to the growing demands. Newer and more adequate equipment must be found to care for the many complicated cases coming to the attention of the institution.

In the fall of 1951, ground was broken for the beginning of the fulfillment of ambitious dreams. There followed long days of surgery and bedside calls, plus extra hours given to planning and checking details related to the construction, pouring over equipment catalogues, writing letters, placing orders, inspiring friends to give the necessary funds for this or that special item of equipment. Always by his side was faithful Alberto Fleite Castillo, general foreman on the construction project. Don Castillo is a valued employee of the firm of Cardenal-Lacayo Fiallos. For four years the two men, with the architect, Julio Cardenal, worked together. Then, on October 30, 1955, their dream was accomplished.

Friends came from near and far on that day to share in the services of dedication. Townspeople came to gaze

MISSIONS

Love in Managua

in use, John S. Pixley and his fellow
Managua, expand their healing ministries

OR G. HANSEN



Main entrance to new Hospital Bautista. The two floors of the new building, together with old building, will accommodate 62 patients. Two more floors may be added

in wonder at the automatic elevator, or to try the two-way communication system in all the patients' rooms and to ask many questions.

Heriberto H. Vasquez, Baptist pastor at Leon, declared in the dedicatory address: "The day Jesus died on the cross was one of rejoicing for his enemies, but their morbid rejoicing was of short duration. Three days later he arose from the tomb. Since that stupendous event, a strange, irresistible, and contagious force runs throughout the whole world. Love has taken on a wonderful and miraculous meaning. By its magic everything turns into an ideal of sacrifice and service. Love has produced the miracle of comprehension and cooperation between the races. It has led men to be concerned and to sacrifice themselves for their fellows, to break with their wealth and convenience in order to alleviate the sufferings of those who have been disinherited by the world. Homes for the homeless, asylums for the aged, hospitals—they are the fruit of love! They are the work of Jesus in the heart of men and nations.

"This edifice, which we dedicate today to the service of humanity and which we present to God that he may convert it into a house of mercy, is the fruit of love. Men and women of other peoples and other races, rich and poor, but with the same feeling and the same vision

March, 1956



Wilbur Larson, secretary of department of Latin America, American Baptist Home Mission Societies; Marguerite Hazzard, of Pelham, N. Y., a member of the board of managers of the Home Mission Societies, who served for several years as president of the Woman's American Baptist Home Mission Society; and Clifford G. Hansen, secretary of public relations, the American Baptist Home Mission Societies. It was under Miss Hazzard's leadership that construction began nearly four years ago to bring to fulfillment a long-standing dream for hospital

of the Good Samaritan, have contributed joyfully in order that we might see this beautiful edifice which fills an urgent social need."

Marguerite Hazzard spoke for the Home Mission Societies. She said: "We American Baptists came here to have a hospital because we have the teaching of our Lord. He healed, preached, and taught. We love him and try earnestly to do the same. Thousands of friends across the United States, plus the American Baptist Home Mission Societies and all of you, have helped to make this day a reality. Dr. Pixley and the faithful staff have done more than all of us. With much hope and prayer we have come to this day. Now we must work and pray so the hospital may grow even more in its service of healing and spiritual ministry to this community and nation."

What about the doctor? He can only smile and walk proudly through the spotless corridors of this addition to Hospital Bautista and silently thank God for concerned American Baptists who have made his dreams of larger service come true! And then he excuses himself and hurries across the yard to the "old building." "I have a patient who needs me about now," he explains and he goes to render more service—fruits of the love of Christ!



Theological conferees at Green Lake, summer of 1954,
'... recognized that only a beginning had been made'

Five Regional Theological Conferences

Extending the scope of the 1954 theological conference at Green Lake, five carefully projected regional conferences are scheduled this year

By LYNN LEAVENWORTH

FROM THE MIDST of our busy American Baptist Convention life, men and women of observable experience have been asked to reflect upon the deep meanings of Christianity. In 1954, one hundred of these leaders were invited to Green Lake to the first theological conference ever called by American (or Northern) Baptists. Now, more than 250 people have been invited to five regional theological conferences to be held during the summer.

The 1954 theological conference, with freshness and enthusiasm, developed preliminary appraisals across a wide range of theological subjects. Everyone was encouraged to see fellowship deepened among participants of diverse viewpoints, while the difficult theological problems were studied profitably. Historically, credit must be given to the penetrating critique by the Harts-horne and Froyd study of 1945 for awakening leaders to the need. Also credit should be given to the 1950 commission of review, chaired by Edwin T. Dahlberg, for recommending to the American Baptist Convention the need for such studies. Widespread interest followed that 1950 affirmative vote by the convention body. The General Council, with vision, followed this up when, following the Crozer meeting in 1951, a formal request was made to the Board of Education and Publication to organize the study groups preparatory to the 1954 conference.

But the 1954 conference was not enough. New problems were confronted during the discussions that remained untouched. While everyone marveled at the progress made in this conference, it was recognized that only a beginning had been made.

The central planning committee, chaired by Wilbour E. Saunders, identified five study areas for future concentration and projected a plan for five regional conferences. Other members of the central planning committee include Carl M. Morgan, Lyle O. Bristol, Winthrop S. Hudson, Robert G. Torbet, Walter J. Harrelson, Eugene M. Austin, Herbert Gezork, and Reuben E. Nelson. The regional planning committees are as follows:

1. *On "Christ"—New England committee:* Eugene M. Austin, president of Colby Junior College, chairman; Walter J. Harrelson, Charles R. Andrews, John W. Brush, Samuel L. Miller.

2. *On "Sin and Redemption"—Middle Atlantic committee:* Robert T. Handy, professor of church history at Union Theological Seminary, chairman; Lyle O. Bristol, Kyle Haselden, Norman H. Maring, Robert G. Middleton, George W. Davis.

3. *On "The Church"—East Central committee:* Winthrop S. Hudson, professor of church history at Colgate Rochester Divinity School, chairman; Milton C. Froyd, Harry H. Kruener, William H. Hamilton, Charles L. Sea-sholes, Robert H. Beaven.

4. *"On Man"—West Central committee:* Alvin W. Pitcher, professor of social ethics at the Divinity School of the University of Chicago, chairman; George M. Johnson, Thorwald W. Bender, Roger L. Fredrikson, Lloyd J. Averill, Russell S. Orr.

5. *On "God"—West Coast committee:* John E. Skoglund, pastor of the First Baptist Church, Seattle, Wash., chairman; Robert B. Hannen, Ralph E. Knudsen, Gene E. Bartlett, Donald F. Thomas.

These conferences are not intended to be routine

performances. The objective is not "to restate the obvious," to bask in the warm glow of tradition, or merely to cast straws to indicate majority opinion. The participants have been invited for more serious purposes. They have been selected because of what they can contribute to a creative theological workshop discussion. The planning groups were instructed not to select people according to superficial prestige or office. Nor were the individuals necessarily to represent geographical areas or organizational groups. They were chosen because they were considered capable of serious theological inquiry. Also there was an effort to choose persons with different academic backgrounds: such as special competence in New Testament, systematic theology, church history, or some other relevant discipline. At the same time, a procedure was followed that meant much to the 1954 Green Lake conference, in that persons selected represented contrasting theological viewpoints and backgrounds, to insure fruitful interchange.

Someone asks, "When will the 'findings' be generally available?" Though there are several ways to answer this question, it must be said that the conferences are not journalistic meetings assigned to the task of preparing materials for distribution to various interest groups. Rather, they represent a disciplined effort of our generation to recapture the focus of the Christian faith, to rediscover our distinctiveness as Baptists, and to think deeply about the meaning of the gospel in the light of the issues confronting contemporary theology as a whole.

THE GROUPS also were asked to view "soberly and candidly" the fundamentals of the Christian faith from the viewpoint of the distinctive assertions of Baptists. What are "Baptist Christian beliefs"? What about our many affirmations ("autonomy of the local church," "believer's baptism," "freedom of conscience")? They were forged by great spokesmen of the past, who hammered them out on the anvil of controversy. What about them today? Do they represent New Testament insights? Are they relevant to our midcentury times? Are these insights truly our own?

How is all of this related to the Faith and Order discussions stemming from the World Council of Churches? Some have asked, "Aren't Baptists becoming so concerned with their own candlelight that they cannot see the sun?" This is a real question. In answer, we may point out that at least four persons serving on the central planning committee are, independently and as individuals, also serving on study groups of the Faith and Order inquiries in America.

Every precaution is taken to prevent undue sectarianism, exclusiveness, and self-absorbedness. This does not mean that we do not have a duty to scrutinize the structure of our faith as American Baptists. Indeed, there are benefits in both directions. Our theological studies are strengthened and aided by the fact of the Faith and Order discussion. At the same time, as we engage in these earnest theological discussions, we shall increasingly equip ourselves to participate more meaningfully in the interdenominational efforts to make clear to the contemporary world the meaning of the Christian faith.

The five regional theological conferences will provide American Baptists with sound spiritual hygiene. To be

healthy, American Baptists must know what they believe. Without this health all our programs and activities would be enfeebled. We would try, without enthusiasm, to raise budgets to support projects that were meaningless. An impoverishment of ideas and beliefs would render us unattractive to the very people in America and around the world whom we wish to win for Christ through our programs. If that time ever comes, we would taste bitterness.

It is not necessary to cease work in order to think about our beliefs. One of the false opinions about theological studies is that theology means withdrawal from the spiritual battleground. This untruth is bared by the understanding that only men and women rich in Christian experience and accomplishment can know the faith that is to be analyzed.

The call to such discussions has not come too early. Many lament that it has come so late. We have been accused of being most inventive and industrious in organizing and "getting things done," while we have been sluggish with our books and have applied thoughtless, fanciful, or even irresponsible attention to the structure of our faith and belief. It is said that denominationally we have lived on borrowed theology, even though our Baptist forefathers are our creditors.

Our impoverishment is apparent when we attempt to compile a theological bibliography of American Baptist authors. There are so few who write in theology. Or, again, we are embarrassed when we count the number of American Baptist "thinkers" who are known by friends outside our Baptist family circle. One sympathizes with the seminary president who searched for a year to find a "first-line theologian" who was an American Baptist to fill a seminary post. At the end of the year he was forced to choose between an able man of another denomination and an unknown Baptist graduate student who was said to have "promise."

Actually, our concern is more acute than even these cases indicate. The life of our churches is at stake. Here is a generation of church members who are theologically illiterate. They are adherents of the conversational etiquette which dictates, "In polite conversation, at all costs avoid politics and religion." Our temples appear to rest on such uncertain foundations. At the end of a day we sometimes sigh and say that only a thin mat of opinion, custom, and prejudice separates us from a dark and bottomless mire of irreligion. We long for the strength of biblical exegesis and sound reasoning in the building of our denominational fellowship.

IN NONE OF THIS is there any attempt to create an "official" Baptist position. Such an attempt would be contrary to the spirit and purpose of the studies and to the example set by the 1954 conference. As envisioned, the purpose is to encourage wholesome and free study of the Word of God among American Baptists.

What is ahead? Another national theological conference is anticipated in 1958. Many hope for a permanent theological study commission to keep alive this effort to understand our faith and belief. Beyond 1958 a series of convocations is forecast. These would make the problems, insights, discussions, and findings of the studies available to all thoughtful American Baptists.

Among the Current Books

A DEVOTIONAL COMMENTARY ON THE BIBLE. By William J. Shergold. Oxford University Press. \$3.50.

For more than fifty years the author has been a minister of the Congregational Union of England and Wales. In this book he presents devotional and inspirational expository notes gathered during his years of Bible study. Beginning with Genesis and going through to Revelation, he selects historic incidents, inspiring personalities, profound events, and pertinent doctrines, and with rare insight he interpretes their spiritual significance. The Shorter Oxford Bible is quoted almost exclusively, and the interpretation emphasizes liberal theological teachings.

THE CONFLICT OF RELIGIONS. By Philip H. Ashby. Charles Scribner's Sons. \$3.50.

Many people today believe that if the major religions of the world were prepared to work together, much of the misery and fear which now engulf the world might be alleviated. There is no united witness today, but rather conflict between the major religions. A phrase, "cooperation without compromise," could become an actuality. for the major religions of the world do have common interests. They deal with men, and the ultimate source of the problems which plague men are men themselves. This book analyzes Christianity, Islam, Hinduism, and Buddhism. It first sets forth the conflicts within the religions themselves, and then proceeds to describe the conflicts between these religions—different interpretations of religious knowledge, the doctrine of the divine, the doctrine of man, and the conception of human fulfillment. It concludes with suggestions as to how there may be reconciliation between the great religions of the world, without compromise. In the united approach to solving human problems it may very well be that each religion would have to give up certain distinctive claims for its religion which it now holds, just as in the political field members of the United Nations making a common approach to world problems have to subordinate their own idiosyncracies. The great religions of the world have much in common. They should be challenged to new thinking and pioneering action in some form of cooperation. First is needed a medium for an exchange of thought, perhaps based on some form of common worship and spiritual fel-

lowship. There should be the proclamation of a religious ethical standard, and the religions working together should be guided by the principle of cooperation in freedom. It is either this kind of cooperation in the future, or continuing conflict in an atmosphere of suspicion and fear.

READING THE BIBLE TODAY. By Daniel T. Niles. Association Press. \$1.25.

THE CHRISTIAN CHARACTER. By Stephen Neill. Association Press. \$1.25.

JOHN'S WITNESS TO JESUS. By George Appleton. Association Press. \$1.25.

THE CHRISTIAN AS CITIZEN. By John C. Bennett. Association Press. \$1.25.

Here are four new titles in the "World Christian Books" series, sponsored by the International Missionary Council, in cooperation with the Christian Literature Council of Great Britain and the Committee on World Literacy and Christian Literature of the United States. (The first four of the series were reviewed in these columns in November, 1955.) In the words of Stephen Neill, general editor, the books are intended "to help the Christian to understand his faith, to find the answers to the questions that he and other men are asking, and to know how to present the faith to others." Whether used for personal reading or for group study and discussion, these books rank high among the religious literature of our day. They are brief (fewer than 100 pages each), clearly written, readable, timely. College students and young people in business and professional life will find them to be informative and challenging.

YOUR REWARDING YEARS (*New Meaning, Purpose and Happiness from the Middle Years on*). By Mrs. Clarence H. Hamilton. The Bobbs-Merrill Co., Inc. \$2.75.

Here is a good book which deals with middle life and old age, the period when the family that grew from two, shrinks back to two, or one—the period when the profession or business which was once an enticing avenue ahead, has to be changed or eventually retired from. There is packed in this volume a great deal of good sense. It deals with such ideas as the fact that most of us are older than we will admit, that we need to grow mentally, and particularly spiritually, in the final period of our lives, more than we do.

It discusses the problems of two older people living alone together after the children have grown up, and one person living alone after his life partner has passed on. How do we have happy relationships with our married children and make ourselves good grandparents? Are we a help or a hindrance when our grown up children really run into their own problems? Where shall we live in retirement? If we live with our children or near them, what attitude shall we take?

The time comes in the lives of most people who live long enough, when a certain amount of pain and suffering is almost omnipresent. Can we learn how to cope with pain? And what about death? Do we have a philosophy about it which is satisfying and banishes fear from our lives? This is a good book for people over forty.

WHAT'S IT ALL ABOUT? By Robert E. Goodrich, Jr. Fleming H. Revell Co. \$2.50.

These seventeen sermons, by the pastor of the First Methodist Church, Dallas, Texas, are offered as "an interpretation of life," in theological areas where "many people are stumbling in uncertainty and confusion." As evangelistic, spiritually awakening, heart-warming, and soul-searching messages, they are forceful and effective, but they fail to offer either a biblical or a psychological interpretation of life.

THE GRANDEUR AND MISERY OF MAN. By David E. Roberts. Oxford University Press. \$3.00.

Once in a great while a book of sermons appears from the press that reveals rare understanding of human needs and problems, and offers insight into God's willingness and ability to hear man's cry and heal his aching heart. The twenty sermons in this volume are strangely personal. The author possesses unique ability to identify himself, as a partner, with one facing stubborn mental and spiritual longings, and to struggle with him in his attempt to discover light. The answer may not be clearly defined, but encouragement and confidence are assured the individual in his quest. These messages, in which a liberal mind labors with fundamental questions, cannot be classified. Paul Tillich best defines them in his Introduction: "He starts with the uncertainty about God in order to lead to a certainty in which the basic uncertainty is both preserved and overcome." Dr. Roberts was dean of students, and professor of the philosophy of religion, Union Theological Seminary, until his death, January, 1955, at the age of forty-four.

MISSIONS

Partners IN THE BAPTIST WORLD MISSION

Lockport Planning-for-Action Conference

TO WHOM IT MAY CONCERN:

The First Baptist Church, Lockport, N. Y., held a planning-for-action conference under the leadership of J. Russell Raker, Jr., of the Council on Missionary Cooperation. We found that this conference was very beneficial to the life of our church.

The board members and officers of the church organizations who were present were able to ask questions concerning our state and denominational work, and get a much better insight into the opportunities and challenges which are before us.

Through the use of the workbook, "Thinking About Our Church," under impartial guidance of someone outside the local situation, the officials of the church were able to get an objective view of the church and its program, which helped them understand the strong points and weak spots which needed attention.

As a result of the conference, the church entered into a thorough every-member canvass, which turned out to be the best and the most fruitful in the life of the church.

I can heartily recommend the planning-for-action conference to any church. The benefits can be perceived in both financial and intangible ways. I would suggest to churches who plan to have such a conference that the more of your board members and

other officers who are present, the more effective your results will be.

RITCHARD E. LYON

Pastor, First Baptist Church
Lockport, N. Y.

The above testimony is only one of many received by the Council on Missionary Cooperation concerning the planning-for-action conferences. Such conferences have proved invaluable to churches of all sizes and all situations from Maine to California. This is a proved program. If carried out step by step in the manner prescribed, it will greatly aid the officers and leaders of any church in discovering the power that is present in the church and how it may best be put to use.

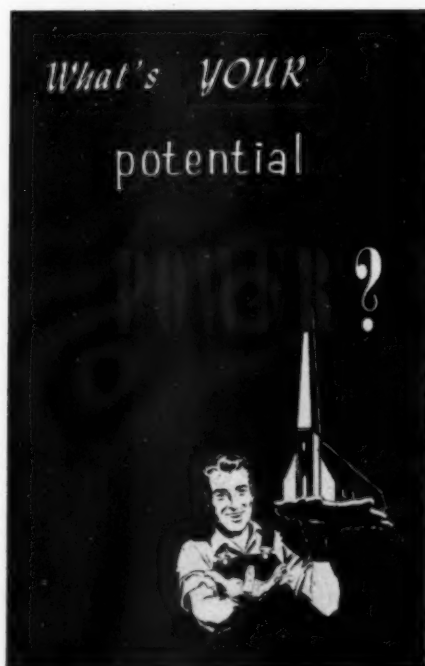
Churches which have not availed themselves of this opportunity should do so at once by contacting their state or city promotion office. The newly revised workbook, "Thinking About Our Church," has been prepared for use in these conferences. Also available is a new promotion pamphlet, entitled "What Is Your Potential Power?" to be used in helping pastors and leaders discover the value of such a conference to their churches.

'Our Baptist Family'

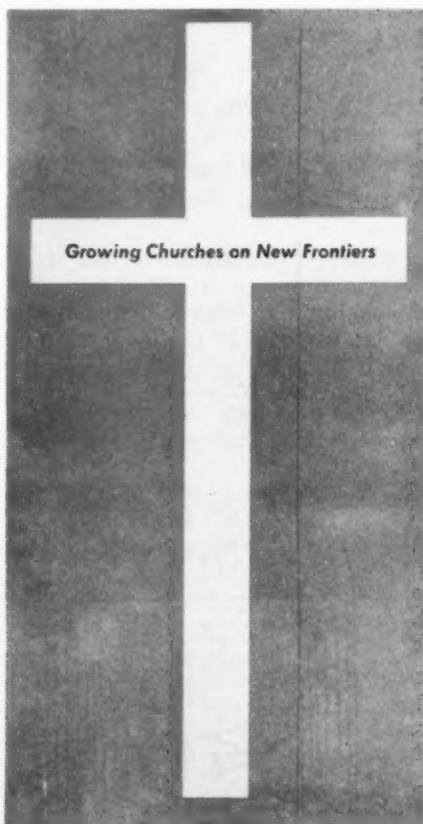
This is a sixteen-page pamphlet published by the Council on Missionary Cooperation primarily for new and prospective church members. It gives a bird's-eye view of all Baptist work. It shows how we are related to the Baptist World Alliance, and how we cooperate with the National Council of Churches and with the World Council of Churches. It describes how the family is supported and lists our various mission fields at home and overseas. It indicates the media of communication by which we keep the members of the family aware of what is happening across the convention and on the mission fields. There is a section about the responsibilities of new members and their rights and privileges. The price is 10 cents a copy. Pastors are urged to keep a supply on hand.

'Faith and Fellowship' Reprinted

A new and expanded edition of *Faith and Fellowship of American Baptists* has just come from the press. This is the third edition of this popular little book by Ralph M. Johnson, director of the Council on Missionary Cooperation, and R. Dean Goodwin, director of communications. It is a



March, 1956



This attractive new leaflet tells the Churches for New Frontiers story. It was published for the churches of the American Baptist Convention by the Council on Missionary Cooperation, 152 Madison Ave., New York 16, N. Y. The four-page leaflet is printed in turquoise and black on white. Copies may be secured free from the above address



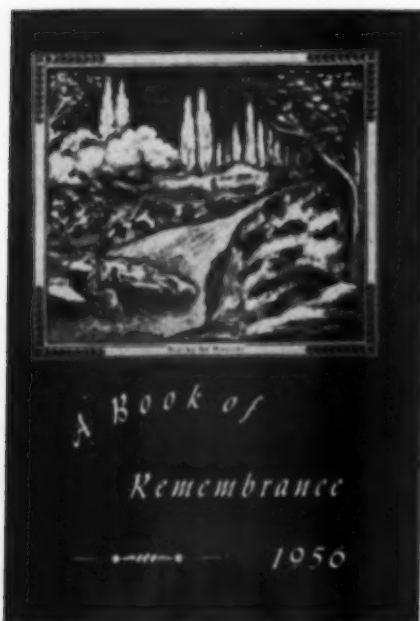
29

Faith
AND
Fellowship
OF
AMERICAN
BAPTISTS

study book for those who want to know more about American Baptist churches and their great world mission. It sells for 75 cents a copy, or 60 cents in lots of ten or more. It may be ordered from the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y., or from American Baptist book stores.

'A Book of Remembrance'

All Baptists will enjoy the daily readings in the 1956 edition of *A Book of Remembrance*, giving vignettes of the work of our missionaries at home and abroad. They will thrill at the opening of a missionary box in Assam. Order from the Baptist Literature Bureau, 152 Madison Ave., New York 16, N. Y., or from American Baptist book stores.



Women over the Seas

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

At First—A Megaphone

By RUTH FRAZIER HOYT

Illustrations by J. Fred Wilkens

THIS DOOR leading into our Girls' Training School chapel appears to be just like any door—that is, until you get close to it," said one of our missionaries in India. "But take a look at the inscription—"

do go into communion, but we just go out—period!

Do you remember that when we were in high school and college, the cheer leaders used eight-inch megaphones when speaking to a small group of rooters? When they wanted the whole rooting section to hear, they use a big two-and-a-half-foot megaphone. As audiences everywhere



"GO IN TO COMMUNION—an arresting inscription, isn't it?" the missionary continued. "But still incomplete. So let us look at the door through which our girls go out to classroom and field work—GO OUT TO SERVE."



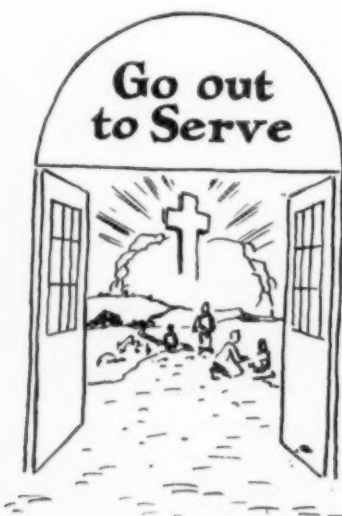
grew, the public address system came into use. Now to catch the ear and eye of people not even present or in lands far away, radio and television bring both word and picture right into homes with just the turn of the dial. These new means of communication greatly enlarge the opportunity for spreading the gospel at home and abroad.

In the good old days, the missionaries on furlough were heard only by those privileged to attend conventions or special meetings in the churches. Missions was being promoted, one might say, with an eight-inch megaphone. And an eight-inch megaphone was about all the equipment we supplied to our missionaries then. The Word was given only to those close at hand.

Our new inventions have gone abroad. Churches at home, sensing the enlarged opportunity for evangelism overseas, take joy in increasing their missionary giving. More people in Africa and the Orient are hearing about the Way, the Truth, and the Life, because more people at home see that gifts to missions are an important part of their total giving. The eight-inch megaphone is beginning to resemble a two-and-a-half-footer.

Our Lord's command, "Go ye . . . and teach all nations," was intended as much for us here at home as for these students in India. Too often we

The radio in mission lands has multiplied many fold the service of both missionary and national leader. This little instrument is becoming commonplace in the East. Take Japan, for instance. Even most farm

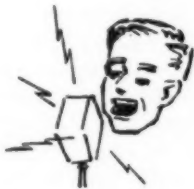


MISSIONS



homes have radios, and the farmer may learn his new lessons in farming techniques right by his own *hibachi* (charcoal heater). It may well be a missionary agriculturist who is broadcasting the word of easier work, better crops, and more food for the family.

Then comes the story of God's love for him and his loved ones. Protestants have pooled their money and built in Tokyo a studio in which programs are produced for broadcasting by commercial stations, usually on donated time, since the Christian recordings are often used to fill the gaps in their daily schedules. But this is only a beginning.



In the Philippines, there is not only a studio, but the broadcasting station, with a more fully developed Protestant program. The Burma Mission shares in programs being broadcast far and wide from Manila. Asia is discovering new and vital ways of working together to reach the millions of unreached. But, again, this is only a beginning.

We in the home churches are convinced that audio and visual aids are good, but how often do we stop to think that we must help pay for them? Radio and television are costly outlets, but "the best costs a little more." Will this wonderful new opportunity go without a "full-time sponsor"? Are we going to be content in this day to provide our missionaries with an eight-inch megaphone?

And how about telling the foreign-mission story here at home? Many people who never knew before what missions was all about can sit by their TV sets and witness an interview with "a real live missionary" in costume and with curios from the fields. Only a small number of us can go to see or to serve, but we can all broadcast. How about letting the missionaries and their national colleagues have the equipment they need for the broadcasting of the gospel to the multitudes in the villages, and to the

teeming cities of Asia and Africa? Turn your dollars into dials!

Radio is only one of the many ways of communicating the Word. Increased giving to missions, through the Unified Budget, will help maintain all the basic and more familiar ways of spreading the news of salvation, and provide for these modern methods as well.

Our opportunities as American Baptists to give our money and ourselves are increasing. One of our most rewarding experiences during the last few years has been participation in the World Fellowship Offering each fall. Along with the joy of giving comes the blessing of receiving fresh knowledge about the mission fields, especially the field chosen for emphasis each year.

The duplex envelope we use every Sunday reminds us of our double obligation—to ourselves and to others—and is as effective in the church school as in the worship service. Children learn to give to the missionary program, and when the time comes for them to become church members they are well schooled in their re-

sponsibilities to others. One group of children brought to the morning service for dedication the offering they had taken during their part in the church's school of missions. They were delighted to share their spending money, because they had learned the good it would do in meeting a great need in the world. Every year these same children join their parents in the annual family mission night, and together they decorate the tables to represent some phase of our denominational outreach.

Wherever we find missions at the heart of a church, wherever we find missions belonging to the *whole* church, we find a church that is spiritual—one that is truly reaching out to save the souls of men.



NOTE: The first two pictures provide a pattern for panels in a worship center for a woman's meeting or in the church school.

Tidings from the Fields

WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

This Is Our City

By MARK T. KINNAMAN

WALK WITH ME through an old section of Boston. The street is narrow and crowded on both sides, with three-to-six-story tenment buildings. Notice all along the way evidences of neglect. Every court or passageway is strewn with garbage and trash. The wind whips paper up and down the street. One side of the street is posted clearly with "No Parking" signs, but motorists have used every available space. Here and there is a church crowded between apartment buildings and storefronts. One building is marked plainly with a sign over the sidewalk, reading: "Christian Center—Open to All Faiths." We must visit there later, but for the moment we are interested in seeing the community. So we continue walking.

People are everywhere. Some are going places, some are talking with neighbors on the street, others are leaning out of windows. Boys and girls are dashing in and out of traffic, chasing each other or the ball with

which they are playing. In several doorways we see boys playing cards, with a few coins lying on the step to indicate it is big business with them. A child dashes out of a doorway. As we glance into the hallway from which he came, we see broken plaster on ceiling and walls. The hall has not been painted for many long years.

Finally, we look across Starrow Drive to the Leverett Traffic Circle, Science Park, and the Charles and Longfellow Bridges. The changing view is disturbing to a thinking person. We begin to wonder just what can be done to help the many people who live in this crowded deteriorating area, where need is obvious in every phase of life.

Christian Center Is Answer

Perhaps the Christian center can answer some of these questions. For over thirty years the center, through the normal procession of staff members, has been trying to meet the needs of life that the city faces.

I am reminded of a child busily piecing together a picture puzzle of the United States. His father, engrossed in the daily news, gave little attention to the busy youngster. The child, in searching for the right pieces, discovered a picture of a man on the back of the map. By putting the man together he soon finished the puzzle. We on the mission fields of our cities are seeking to put the individuals of our communities together. When this is done, we know our community needs will be met. The missionary must first of all make friends of the people.

At ten years of age, Anna emigrated with her parents from England. Many changes through her short life had made her glum. She discovered the Christian center and learned to laugh and play. After a few months with those who loved her, she became a star camper and a cooperative group member. She is finding joy today in her new land.

Harry, who demands much in patience and service from his club leader, is showing what friendship will do. Instead of demanding so much friendship, he is now friendly to his leader and clubmates.

Sue, who had moved to a new town, found the public school segregating pupils. She could not understand why she had a sit in a different row because her skin was dark. Sue went to the principal to inquire about this arrangement. He gave her a weak explanation. She replied: "I come from Boston. There is no segregation there. I went to Heath Christian Center, where one's background makes no difference. There everyone is a friend. I won't go to a segregated school. I'll go back home, where I came from." She was able to do as she said, and is now happily reunited with her former friends in the Christian center.

Pete was almost caught while robbing the restaurant in his neighborhood. He dodged the police when they chased him. He is still dodging. If he is caught, he will spend the rest of his youthful days in reformatories, serving suspended sentences from other convictions. Pete has a grandmother who encourages him in crime. He is the son of an alcoholic father, who died while in a drunken stupor.

Herb, a car thief at the age of ten, is hungry for affection that understanding parents can give. Not finding it at home, he turned to his club leader for a father's love and counsel.

Missionary Dedicated

Character can be molded from the hardest material when put under group pressure. In every activity,

under the best leadership available, we seek to create situations in which the members will be forced to make decisions and to have experiences which will better prepare them to meet life's situations. Discussions and supervised activities are pleasant ways of learning the rules of the game of life.

Every missionary is dedicated to the task of relating the group's thoughts, words, and actions to Christ. "As a man thinketh in his heart, so is he." Our task is helping people to think. This is being done in the club meeting, in the workshop, in the game room, and in the gym, wherever boys and girls spend their leisure hours.

An effort is made to have every child share in a worship experience at least once a week. As many as fifty to one hundred worship services may be conducted in a single month by the staff of one of your city-mission agencies. Worship services are planned on the level of the group's ability and willingness to receive them. It was in one of these services that Ronnie, one of our six-year-old boys, remarked, "He is our Shepherd and we are his sheepes."

Most of the members of our Christian center are people of other than evangelical religious faiths. Only the strongest are brave enough to face sacrificing family and friends to become followers of Christ. Some of these are serving today on the home-mission fields across the country.

Missionary Needs Prayers

These, our city people, lie close to our hearts. Every missionary knows that his own are but a few in the total picture of need. We give ourselves to these, to whom you have sent us. We will love them and preach the gospel of good tidings. We depend upon you to undergird us with your patient



A boy and his teacher have a busy day at one of our Christian centers

prayers and to support unceasingly the Baptist world mission. Together, inch by inch, and precept upon precept, we will build the life of our people into the kingdom of God.

From the Heart of the City

The Emmanuels, China-born members of the Chinese Baptist Church, San Francisco, Calif., journeyed two hundred miles to Kingsburg. They stayed with the Kingsburg church people and were entertained royally. During the Sunday church school, each of the Emmanuels spoke to a class, telling about life in China and the new life he had found in Christ since coming to the United States. The friendliness of these people made a deep impression upon the Chinese young people. Strangers had become brothers and sisters in Christ.—ASTRID PETERSON, Chinese Baptist Church, San Francisco, Calif.

A teacher from our nearest public school telephoned me one day and asked for my summer schedule of activities. "We want every boy and girl in our school to know about Gleiss Memorial Center and what it has to offer," she said. "Our teachers have a high regard for your work and the impression you are making on the life of youngsters. Next fall we want one of your staff to come and tell us about your plans for the year."—OTILLIE PECHOUS, Gleiss Memorial Center, Detroit, Mich.

Dolly stood before the Baptist women of Michigan gathered for the annual house party and said, "This is my graduation." As I watched and listened I remembered the Dolly who four years previously had come to the Christian center. She eagerly helped in the kitchen or with the clean-up crew. Whenever she attempted to speak out in the meeting, her voice broke and her embarrassment was painful. "It is only through my deepening knowledge of God, my faith in Jesus Christ, and the patient understanding of the missionaries that I have been able to overcome my speech difficulties," she said. She was graduated with honors.—JULIA E. JOHNSON, Friendship House, Hamtramck, Mich.

A fourteen-year-old camper wrote me, "Yesterday my dad drove me to the zoo in San Diego, Calif., and then on to get a glimpse of Mexico. What I saw made me wish I were old enough to start helping the poor people who live in dreadful houses."—ANNA APONAS, Bethel Neighborhood Center, Kansas City, Kan.

MISSIONARY AND STEWARDSHIP EDUCATION

Preliminary Reading Program List, 1956-1957

HOME-MISSION STUDY THEME: *Mission Field: U. S. A.*
FOREIGN-MISSION STUDY THEME: *Southeast Asia*

Mission Field: U.S.A.¹

Mission: U.S.A. By James W. Hoffman. What the churches are doing in missions in our midst. Study. Cloth, \$2.50; paper, \$1.25.

Home Mission Digest 1956. Helen C. Schmitz, editor. 50 cents.

Pictorial Book. By Louisa R. Shotwell. Challenge to service in U.S.A. 50 cents.

There Is No End. By R. Dean Goodwin. No end to the help needed from Christian adults and youth, too. Cloth, \$2.50; paper, \$1.25.

Autobiography (not yet named). By Angelo DiDomenica. Stirring story of an Italian Catholic who became a leader in American Protestantism, pastor emeritus of a strong American Baptist church developed from an Italian mission. Priced.

Mission to City Multitudes. By Lincoln B. Wadsworth. Story of Baptist work in cities. 75 cents.

It Happened This Way. By Frances Nall. Collection of true stories for teens: from shrimper's cabin in Mississippi to Chinatown, San Francisco, and the East Coast. Cloth, \$2.50; paper, \$1.25.

Making New Friends in the Philippines and Among American Migrants. Compiled by Florence Stansbury. 75 cents.

Blueberry Acres. By Alice G. Kelsey. Migrant camp life. Cloth, \$2.00; paper, \$1.25.

Sandy and Mr. Jalopy. By Edith J. Agnew. A migrant family "in beans and tomatoes." Cloth, \$2.00; paper, \$1.25.

World Friends: Migrants. A picture album. \$1.00.

Southeast Asia²

Baptists in Thailand and the Philippines. By Elmer A. Fridell. The thrilling story of an old-new field and of the new growth and responsibility of churches in a young republic. \$1.00.

The Church in Southeast Asia. By W. T. Thomas and R. B. Manikam. The churches in peacetime in an area "discovered" during a war. Study. Cloth, \$2.50; paper, \$1.25.

East from Burma. By Constance M. Hallock. Fact-packed background book on the area; book of unusual interest. Cloth, \$2.50; paper, \$1.25.

Introducing Buddhism. By Kenneth S. Latourette. Priced.

Youth Book (not yet named). By Herman C. Ahrens, Jr. Story of a work camp in Malaya; fictional, but true to life. Cloth, \$2.50; paper, \$1.25.

Day After Tomorrow. By Alice H. Lewis. Stories for teens, on six countries in Southeast Asia. Cloth, \$2.50; paper, \$1.25.

Making New Friends in the Philippines and Among American Migrants. Compiled by Florence Stansbury. Stories and pictures of Baptist work; projects, leaders' helps. 75 cents.

Ricardo's Search. By Grace W. McGavran. An exciting story laid in the Philippines. Cloth, \$2.50; paper, \$1.25.

Second Son. By Margaret C. McDowell. A mystery for primary children about a Filipino village. Cloth, \$2.50; paper, \$1.25.

Juan and Juanita. By Sara G. Klein. Twins in the Philippines. (Little Playmate Book.) 75 cents.

World Friends: Filipinos. A picture album. \$1.00.

The Christian Family in Changing East Asia. By R. B. Manikam and I. Highbaugh, editors. \$1.00.

Baptists Under the Cross. Compiled by Dorothy A. Stevens. Historical map.

terial on Burma, Thailand, and the Philippines. 75 cents.

Ann of Ava. By Ethel D. Hubbard. A biography. Cloth, \$2.50; paper, \$1.25.

General

High Is the Wall. By Ruth M. Berry. A novel of interfaith marriage. \$3.50.

Papa's Wife. By Thyra Ferre Bjorn. Story of a Baptist family in Sweden and the U.S.A. \$3.75.

How Long the Night. By Claribel F. Dick. True story of the pilgrimage and pageantry of a person triumphant over tragedy. \$2.00.

Reading the Bible Today. By Daniel T. Niles. (A World Christian Book.) \$1.25.

The Story of the Church. By Walter R. Bowie. For all ages, a vivid picture of the pageant of the church's progress. \$2.95.

The Good News. The New Testament with over five hundred illustrations and maps. \$2.00.

The Program Year

The change of the American Baptist Convention to a fiscal year beginning January 1, and the corresponding move on the part of the churches, has led some to assume that the program year will do so too. This does not need to be so. Colleges, for example, operate on the calendar year for their budgets and financial programs, but continue to teach from September to June.

The division of education in home, church, and community plans to continue for the present with a program year from May 1 to April 30.

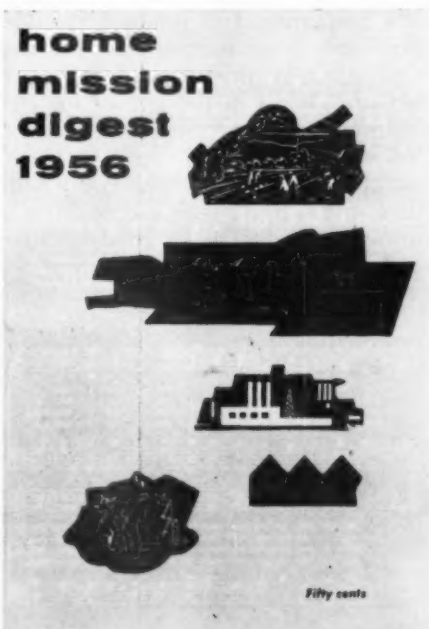
In missionary education, there are at present no plans to change from the current pattern. The year will continue to run from May 1 to April 30. This program depends on interdenominational agencies and resources which are geared to spring issues of new books. Most publishers release in the spring a great many of the books used in this program.

Furthermore, the teacher-training program takes advantage of summer-training conferences in preparing leaders for fall and winter teaching opportunities, using the new materials.

Try a Post-Easter School

An early Easter and a late meeting of the American Baptist Convention make it possible for many churches to have a school of missions or stewardship in this period. This school will help to provide a challenging program and to avoid a post-Easter slump.

Churches which were in the YBA



¹ Guidance for leaders in the use of the first four books will appear in *Study and Worship Programs: Home*. A Baptist guide. 35 cents.

² Guidance for leaders in the use of the first three books will appear in *Study and Worship Programs: Foreign*. A Baptist guide. 35 cents.



Bible Book-of-the-Month

March *Jeremiah*
 April *1 Corinthians*
 May *Amos*

may use the alternate theme and materials in mission study, or one of the interesting stewardship studies. Those churches which have not had a school have the whole range of possibilities. Materials on the new 1956-1957 themes will not be ready for this school.

For suggestions, see "Friends Through Books," "The Graded Church School of Missions," and "Stewardship Education in a Baptist Church," which you can get from your state or city office, or from the Department of Missionary and Stewardship Education, 1703 Chestnut St., Philadelphia 3, Pa.

From the Mail Bag

"Plans for schools of missions are moving along well. To help the smaller churches, we are securing additional filmstrips and copies of *Missions and Revolution*, and in a few cases helping to teach one of the sessions in the children's and youth groups. For the most part the women's organizations are responding willingly for the adult courses."—MYRTLE F. AUCH, *New Hampshire*.

"For the first time, we held a course on missionary education during the school in Christian living. It was well attended."—RUTH HATHAWAY, *Cleveland, Ohio*.

"Schools of missions are being planned. The giving to the World Fellowship Offering is exceptionally good due to the YBA emphasis on stewardship."—ALBERT J. GERNENZ, *Wyoming*.

"... We had many echoes of increased giving through the World Fellowship Offering. In many instances, churches more than doubled their giving of last year."—BEN G. FIELD, *Northern California*.

MISSIONARY AND STEWARDSHIP EDUCATION—*Children*

A Missionary Library

Good books, easily available and well introduced, will attract the attention of your primary and junior boys and girls. A part of the Year of Baptist Achievement program is the establishment of a good missionary library. A section of the library should include books to use with kindergarten boys and girls, and books that primary and junior boys and girls can read. This means, of course, that there needs to be a wide range of easy picture-reading books, as well as some good exciting story books for those who read well.

For the churches engaged in the YBA, the committee on missionary and stewardship education will begin to lay basic plans for this library at the committee meeting in May. The person on the committee responsible for missionary and stewardship education of children should now begin to make plans for this YBA activity.

Collect Present Books

It would be helpful to bring together in one place all of the children's missionary reading books. The books should be checked over and put into good condition. A catalogue of these books should be started.

Analyze Present Materials

With this background of books available, begin to analyze the books. Perhaps by answering the following questions, you can begin to see what is actually available and usable: (1) Do you have material for kindergartners, primaries, and juniors? (2) Do you have some picture sets for the kindergartners, primaries, and juniors that are placed in the library for circulation purposes? Such sets as the "Around the World Series" (Pets, Babies, Worship, Homes, Play, Bedtime, and Toys), which contain pictures and stories, make good bedtime reading for parents and children together. There are also two Baptist pic-

ture-story sets that are good additions to this section of the library: *The Bible Travels Today* and *When Children Worship*. (3) In available visual materials, have you included the picture albums? They are: *World Friends: Indian Americans*; *World Friends Spreading the Gospel*; *Children at Work and Worship Around the World*. There will be two new albums in May: *World Friends: Migrants* and *World Friends: Filipinos*. These are well worth their cost.

Add New Materials

Be sure to add to your children's missionary library the basic mission study books for the year beginning May 1.

HOME MISSION — *Migrants* — Primary: *Sandy and Mr. Jalopy*; Junior: *Blueberry Acres*; Picture Album: *World Friends: Migrants*; Baptist story book: *Making New Friends: Among Migrants, In the Philippines*.

FOREIGN MISSION — The Philippines — Primary: *Second Son*; Junior: *Ricardo's Search*; Picture Album: *World Friends: Filipinos*; Baptist story book: *Making New Friends: Among Migrants, In the Philippines*.

From the children's missionary reading list found in "Children Share in the Missionary Program" (this will be out by May 1), add reading books for kindergarten, primary, and junior boys and girls.

For kindergartners, add the three books in the "Little Playmate Series": *Nezbah's Lamb*, *Keiko's Birthday*, and *Ronnie's Wish*. There will be another book in this series, on the Philippines: *Juan and Juanita*. Also add two books: *Rosita: A Little Girl of Puerto Rico* and *Manuel: A Little Boy of Mexico*. The following picture-story sets will be good for kindergartners, too: *Children at Play*, *Children at Bedtime*, *Children and Their Toys*, and *Children and Their Pets*, all from the "Around the World Series," produced by the Joint Commission on Missionary Education.





children and their pets
around the world



children at worship
around the world



Buying New Books

The committee on missionary and stewardship education will determine the books to be added to the library. The money to pay for these books should be included in the budget of the YBA committee or the committee on Christian education. Probably each leader will be asked to submit the list of books needed for each age group. One person may be designated to purchase all books.

Placement of Library

Where to place the library will also be discussed by the committee on missionary and stewardship education. It may be that the kindergarten, primary, and junior department leaders will want children's missionary books kept on shelves in each department where each Sunday it will be easy to check books in and out. This should be the responsibility of a person in each department. A simple card system should be devised to keep a record of the books.

Some churches prefer to keep their whole library in one place, with one librarian responsible. If this is the

decision of your church, please help them to place the library in a place easily accessible to all.

Burma Game

A Karen game may be of interest to you. Each child lays down a small pyramid of four stones. These pyramids are placed in a row, with a distance of about one yard between them. About six feet from the ends of this row, toeing-up lines are drawn in the dirt, perpendicular to the row

of stones. Then the children take turns throwing stones at the pyramids. Each child picks and keeps the ones he knocks down. When all pyramids are knocked down, the game begins again.

Good News

Thank you for your generous offerings in the World Fellowship Offering in the fall of 1955. All reports are not in yet, but it looks now as if the offering goal will be reached. We hope it will go over the top!

CHRISTIAN WORLD OUTREACH—*The B. Y. F.*

'It's Worth Your Life'

This forty-six-page booklet, directed to youth, describes with flaming challenge the far-flung opportunities for Christian service in terms of Christian choices. Erma Paul Ferrari, the author is an able writer as well as a vocational-guidance expert. An American Baptist, who teaches a church-school class of older youth and young adults in the Madison Avenue Baptist Church, New York city, Mrs. Ferrari believes that church vocations can offer every young person opportunities which are "worth their lives." "It's Worth Your Life" ought to be in every youth group and in every church library. Order from your nearest American Baptist Publication Society book store. Price 50 cents.

Maine's Wampum Project

The "Wampum Project" of the Maine B.Y.F. (mentioned on these pages in September Missions) was concluded at the state convention. Nearly \$400 was given by fellowships all over the state. The money was sent to the Chester Bentley, American Baptist missionary to the Crow Indians at

Lodge Grass, Mont., to be used for Christian education and recreational equipment.

Missionary Bentley is the leading man in the beautiful colored film *Song of the Shining Mountains*. He is the brother of Maine's state executive secretary, Elmer N. Bentley. Hence the special significance of the "Wampum Project" for Maine B.Y.F.'ers. The showing of the film was one of the highlights of the state B.Y.F. convention.

The newly elected state cabinet voted to make SOS the major outreach project for 1956.

SOS Report

On November 30, 1955 receipts for SOS (Share Our Surplus) totaled approximately \$7,300. This is a 44 per cent increase over receipts for the same period last year.

SOS totals are expected to soar in the spring months as contributions given during church schools of missions and at SOS parties held in connection with the YBA emphasis in February are sent in to the Council on Missionary Cooperation.



March, 1956

Remember that SOS is the major Christian world outreach project for the current year. Remember, too, that the national goal is \$40,000, a goal to be reached by April 30. This means that you still have time to help achieve that goal by getting your B.Y.F. to participate in SOS, if the group has not already done so.

Mark your offering "For SOS" and send the money through your church missions treasurer for credit on your Unified Budget giving. SOS is included in the world-relief section of the Unified Budget of the American Baptist Convention.

If you can use additional copies of the free leaflet entitled "The Adventures of Sammy in Sharing Our Surplus," please order from your area office.

Fellowship Guild

DEAR GIRLS:

I have been rejoicing in the past few months over indications of real Fellowship Guild progress. Letters from all over the country reveal first of all that guild chapters are increasing in numbers. Why do you not write your state or association counselor and offer to help start a new chapter in your association?

Second, guild girls in many states helped make the B.Y.F. Fellowship Vesper Day service an outstanding event last fall. This is as it ought to be since Vesper Day began with guild girls and is now shared with the entire fellowship.

Third, attendance at state and national house parties is increasing. This means that more and more girls are having an opportunity to learn new guild methods, to catch the enthusiasm

of belonging to an organization which is state- and nation-wide, to discover Christ's way for their lives as young women-to-be.

Why do you not begin now to plan to attend your state house party? Of course, I hope you will include the national house party in your planning, too! More information about the Green Lake house party, July 14-21, next month.

Sincerely,

Isabelle M. Gates

Guild News Flashes

Washington

Mrs. William Reid, Washington's capable and enthusiastic state Fellowship Guild counselor, tells of notable achievements in guild work in her state: (1) The third annual guild house party, to be held in June, is already well planned. (2) The 1955 state house party had a total attendance of 104, a phenomenal increase over the 44 who registered for the event in 1954. (3) Five association guild commissions were organized at the house party and installed in an impressive candlelight service. (4) One association commission helped to organize a new chapter last fall. (5) Seattle association guild girls helped plan and promote the B.Y.F. Fellowship Vesper Day service and served refreshments to approximately two hundred young people who attended the program, held in Mt. Zion, one of Seattle's fine Negro churches.

When Mrs. Reid assumed state leadership two years ago, Washington had twenty-five guild chapters. Last year's report indicated there were forty-six. Since May 1, 1955, nine new chapters have been organized. Small wonder Mrs. Reid feels she has cause for rejoicing.

Southern California

All of Southern California's eleven associations have association guild officers and active, responsible associa-

tion Fellowship Guild counselors. One of these is Mrs. Edward E. Merritt, of Inglewood, who wrote last fall for forty copies of the Fellowship Vesper Day service. In addition to the fall and spring guild rallies in each association, Mrs. Merritt plans an annual guild tea to stress one department of guild work each year. As she goes to new guild chapters, she dresses as Ann Judson and tells the girls the thrilling story of the woman for whom junior-high guild chapters are named. Perhaps other association or state counselors may want to copy Mrs. Merritt's excellent idea.

128 New Guild Chapters

One hundred twenty-eight applications for enrollment of new guild chapters were received in the national B.Y.F. office between May 1 and December 31, 1955. This is a marked increase over the same period last year. The most encouraging aspect of the increase is the fact that between October 21 and December 23, applications came in at the rate of one or more a day. The same rate began with the start of the new year. If this gain can be maintained through April 30, guild work in the B.Y.F. will be more solidly established than it ever has been since the organization of the fellowship.

The following is a list of states in which three or more new chapters have been organized during the above mentioned eight-month period:

Southern California	12
West Virginia	11
Pennsylvania	11
New York	10
Indiana	9
New Jersey	9
Washington	9
Illinois	6
Ohio	6
Nebraska	5
Wisconsin	4
Northern California	4
South Dakota	3
Iowa	3
Kansas	3



Mrs. Edward Merritt, of Inglewood, California, portrays "Ann Judson"



Washington state guild commission and Mrs. Reid (with back to audience) install five newly elected association commissions at state house party

Blueprint 1956-1957

By LOIS D. MAYES

IN THE FEBRUARY issue of *MISSIONS*, a preview was given of the delightful aids to program planning which are included in "Precious Treasure," the program packet for 1956-1957. The packet, published annually by the National Council of American Baptist Women, is available in the book stores of the American Baptist Publication Society.

"Precious Treasure" will be found invaluable to program committees of woman's societies, now planning the programs for their organization for the program year beginning May 1. Early planning for the year will assure more effective programs. By the middle of March, societies should have purchased at least two copies of the packet, and the program committee should be getting down to brass tacks preparing a blueprint of interesting and informative programs for the year.

Leader's Responsibility

Are you feeling the challenge of the responsibility placed upon you as chairman of program for the year? If so, the following simple steps are suggested to aid you in completing your task.

As a first step, appoint a program committee to share the responsibility with you. The number will depend upon the size of your society. It may range from three members in the smallest society to seven or more for a larger organization. Remember to give representation on this important committee to every age level in the church. Young mothers—busy as they are with home responsibilities—will make an especially valuable contribution in planning programs related to Christian family life. The mature women of the church will contribute significantly through their knowledge and years of devotion to our mission task. Do not overlook a representative of the business and professional women. Plan an evening meeting or two which will include and recognize them.

As a second step, remember that careful preparation prior to the first committee meeting will prove to be a time-saving technique. An informal note from the chairman of program to each member notifying her of her appointment to the committee, and thanking her for accepting the appointment, is a gracious gesture. Ask

each member to pray for the committee and for the conscientious fulfillment of its responsibility. As a part of the preparation prior to the first committee meeting, inform the members of the committee of the theme "Precious Treasure," and of the Scripture reference, 2 Corinthians 4:7 (R.S.V.), so that it will be in their thinking.

Follow this with an assignment asking each committee member to be responsible for informing herself thoroughly of one or more of the resource materials available. For example, one or more members of the committee, in addition to the chairman, should make a thorough study of the packet programs, deciding which meet the particular needs of the society. These programs may require adaptation for use locally. Programs not used by the society may be found helpful in circle meetings or in adult church school classes or other similar groups.

Ask another committee member to make a special study of *A Book of Remembrance*, and to suggest ways in which it may be used, either as the basis of a complete program or as a supplement. *Home Missions Digest 1956* and *Along Kingdom Highways* should be available. These, too, will provide colorful and inspirational material. *Along Kingdom Highways* may be purchased at the nearest Baptist book store; price, 35 cents. *Home Missions Digest 1956* may be purchased at your state and city convention headquarters office; price, 50 cents.

Another member of the committee should be asked to survey current issues of *MISSIONS* magazine and *Crusader* to find and to clip articles related to the mission study themes: "Southeast Asia," and "Missions, U.S.A." A file of these articles should be kept for the use of program leaders throughout the year. The file may also include related articles from magazines, daily papers, and many other sources. "Literature Highlights," distributed by the National Council of American Baptist Women, one copy to each church, gives a complete list of available materials related to the division of work of the council. This list in the hands of the chairman of literature, who is an invaluable member of the program committee, will be most helpful to that committee.

As a third step, call the program committee together for an unhurried

session—an all-day meeting, if possible. Set up a program outline for the entire year. A calendar of programs outlined for the entire year results in a much more inclusive and well-rounded program year. Undoubtedly, more than one session of the committee will be needed to complete the task. Advance planning will enable the committee to include emphases of any departments which were neglected during the previous year and will aid in meeting the suggested goals.

Special Events

Give special attention to opportunities for fellowship during the year. In many churches a mothers-and-daughters' banquet, planned in cooperation with the Fellowship Guild, is an eagerly anticipated event. Many societies include a birthday luncheon at which tables are decorated to symbolize each month, and members are grouped at tables according to birth dates. A coffee hour, or brunch, may prove to be a welcome change from the usual luncheon.

Speakers and interpreters should also be used—at least one speaker and one interpreter in each society. The list of those available should be given in the association yearbook. Variety is the spice which will bring life and vitality to your society.

Circle Programs

The chairman of program for the Woman's Society should meet with the chairmen of program for the circles, sharing with them the plans for the society throughout the year, and acquainting them with the material that is available for their use in the circles, so that there will be no overlapping or repetition. Of special help to the circles will be the programs printed each month in *MISSIONS*, to be used the following month. Titles for programs for the year beginning in May were listed in the February issue of *MISSIONS*.

For "Chairmen of Program in the Association or State," a dramatization which aids in advertising and demonstrating the packet "Precious Treasure" is available. It is entitled "Speculation 1956-1957." Order from the national chairman of program, Mrs. L. A. Mayes, 3860 Pacific Ave., Long Beach 7, Calif. Ten cents a copy. This brief dramatization should be presented at association spring rallies and at house parties. If possible, following the presentation, the packet should be available for sale. Price, 75 cents. Packet may be ordered from your nearest Baptist book store.

And now—a satisfying "Treasure Hunt" as you plan for 1956-1957!

The Woman's Society

FOR MEETINGS OF CIRCLES AND SMALL SOCIETIES

'Blest Be the Tie That Binds'

By RUTH SÖRENSEN

HYMN: "Unbar the Door, and Let the Lord Christ In" (*Christian Worship*, hymn 287).

SCRIPTURE: John 14:16-19; 15:7-12 [*to be read during program*]

LEADER: Let's pretend that we are a church-school class of women in West Berlin. Our leader is the teacher, and the other four speakers may sit anywhere in the group, preferably arranged in a circle.

TEACHER [*with open Bible and this copy of MISSIONS in her hand*]: Today our Scripture reading is in two parts, illustrating the words of the hymn we love to sing: "Blest be the tie that binds our hearts in Christian love." The first part—John 14:16-19—gave each one of us cause for deep thankfulness through the years of war and destruction and the difficult building of new life on the ruins of the old. Let us read these four verses together. [*After reading, she repeats the phrases just read*]: "Counselor, to be with you forever . . . you know him, for he dwells with you, and will be in you. I will not leave you desolate . . . because I live, you will live also." There were many times when our faith was sorely tried, but these words gave us reason for hope. Was this not true for many of you?

FIRST SPEAKER: Yes, indeed. After the war, as I walked through our streets and saw buildings and whole blocks everywhere turned into nothing but rubble, and thousands of people with no homes or jobs, I was in despair. Everything looked hopeless. Then help began coming from Christians in America—bundles of clothing, messages of fellowship, and material help for rebuilding. Just to know that someone *cared* was a lift for our spirits.

SECOND SPEAKER: You may remember that I was one of a large group of German young people who went to a youth congress in Stockholm in 1949. It had been arranged by the Baptist World Alliance, but all of us from Germany were afraid to go. There was a cautious question on the lips of every German, "Does everyone hate us?" But we finally went, and what a revelation of Christian understanding we found there! One of the delegates from England told us of their meetings in the bomb shelters, where plans

were made to contact fellow Baptists on the continent—including us in Germany—as soon as possible after the last bomb was dropped. They were praying for our safety, too, although they didn't know us.

TEACHER: I am glad you can witness to the true spirit of Americans. So often we Europeans think of America as selfish and rich and snobbish. But whenever we meet a *Christian* American, we find the forgiveness, understanding, concern for others, love, and desire to serve, which are the fruits of the gospel for all people. Here in Berlin we see Christians everywhere doing unusual service. American Baptists stand beside us financially. Many of our neediest families have been "adopted" to receive continuous help and friendship from American groups. Kindergartens and children's shelters are provided with clothing and food from America. Adults hold meetings in the open air, under difficulties.

THIRD SPEAKER: I know what you mean about courage. Three years ago, I went to a student conference here. We met in a large bombed house. I roomed with nine girls, several of whom had come from East Germany. They were wonderful, dedicated young women, with a serious determination to accomplish their special tasks. For one, it meant to remain at her post in a classroom in East Berlin as a witness for Christ while she taught Russian grammar. But each time a car stopped in front of her house at night she wondered if her turn had come. For another, who had become an occupational placement specialist, it meant gaining permission to move to East Berlin because so many of the Christian youth leaders had gone west and she was needed. Another left a safe home in England to take her place with her friends here in Berlin, where there is so much uncertainty.

FOURTH SPEAKER: Last year, I heard Mrs. Joel Sörensen speak. Her husband was youth director for the Baptist World Alliance, and they traveled all over Europe. She said that one of her mountain-top experiences took place one Sunday morning on their first visit to East Berlin where her husband was to preach. At that time a *whole* church building was a rare

sight. This one had just been rebuilt with money from the sale of the gold rings and little jewelry which these church members had managed to salvage throughout the war. "The atmosphere," she said, "was fantastic." Their hearts and their wedding rings had been placed on that altar, and they were meeting Baptists from a world other than their own for the first time after the war. The church was completely filled. In fact, many were standing. She told how, at the close of the service, they wept together as they sang:

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

Mrs. Sörensen said that "hope to meet again" was made possible only by the living Christ, because so many of their fellow Baptists can no longer attend the services in that sanctuary. Some have served terms of imprisonment and others have disappeared to the West.

THIRD SPEAKER: That reminds me of what one of my roommates at the conference said to me: "I understand that you pity us in our poverty in the East but, as I hear your discussions and meet with you here, I understand that *we* are rich and you are poor." Of course, she was right. Many East German Christians are experiencing riches in nearness to our living Lord, which even we in West Berlin have never experienced. They have had to sift out the unimportant things and have clung to the essentials of our Christian faith—and so have become rich in their poverty.

TEACHER: Your testimonies and faith have made me feel very humble today. *You* have taught *me*. And as we approach the Easter season—that greatest event in history—may our spiritual lives truly be enriched, may we increase our concern for others, and may we be grateful that Christ came to bind us all together into one great fellowship of love.

As a rededication, let us read together the second part of our Scripture lesson, John 15:7-12, noting the instructions: "Abide in me . . . bear much fruit . . . abide in my love . . . keep my commandments . . . my joy be in you . . . love one another." [*Reads Scripture.*] So we do not suffer alone; we do not rejoice alone. Neither do we pray alone. As we bow our heads in a closing prayer, let us remember that there are 450,000 West European Baptists, as well as 650,000 Baptists in communist Europe, praying with us. Let us thank God for the tie that binds our hearts in this great Christian love.

PRAYER.

A Night Out

IF IT IS not overdone, an occasional night away from the usual meeting place is good for the Men's Fellowship. Be sure it is so well publicized that no one will be left home because he failed to hear about it.

For the April meeting, a trip to a penal institution was suggested. An alternative might be a trip to another type of institution in which your group is especially interested, and perhaps needs to know better. Perhaps the following suggestions will help in your planning for any trip of this sort.

Lay Your Plans Well

Get in touch with the chaplain of the institution you plan to visit. If it is a large institution, there will probably be both a Protestant and a Catholic chaplain. Tell the chaplain the nature of your group, and ask him to line up a tour for you, giving him a first and second choice of nights. Ask him to arrange for a meal for the group on the grounds, if practicable. After the tour, he will probably be glad to give a talk to the group in the chapel, on the chaplain's job in an institution of this kind.

Ask him to be prepared to talk especially on the relationship of church men to the inmates of his institution—assistance they can render after inmates are released, or while they are still in the institution. Perhaps there is an inmate who could and would give a brief, helpful talk to the men. Ask the chaplain to line up such a talk if possible.

If you can offer the chaplain a good quartet or other musical number, do so. Then offer two or three brief talks on "What Christ Does for Me," by some of your men. He may be able to line up a short chapel service in which you can bring an effective Christian testimony.

Check the Cars

Never leave transportation to the last thing. Line up cars and drivers at least a month ahead of time, putting the names of drivers on slips of paper in a hat, for nondrivers to draw at the March meeting. Put in only three copies of each driver's name. Then assign him and his carload one or two names of men who should be coming to the meetings, and ask the carload to line up these other men for the trip. Make use of the traveling time to make new friendships.

Give written directions to each driver, even if he thinks he knows the

way. Be sure to arrange for the necessary clearance at the gate, both in and out.

An Alternate Plan

Sometime, you will want to get your entire group to do some effective planning for a year ahead. This should be at a time that will allow your executive committee time to work the plans out in detail before the year begins. If you think of the big push as starting in the fall, April would be a good time for the general planning session.

The following outline, not yet published so far as we know, is being presented here through the courtesy of J. Donald Phillips, president of Hillsdale College, Hillsdale, Mich., who developed this technique while he was at the University of Michigan. It is worth preserving for use in many types of church-planning sessions. It has been widely used in business and industry. Its purpose is to make each person feel perfectly at home in the discussion situation, and realize that his views are very much wanted and are of value. Professor Laurence J. Taylor, also of Hillsdale College, has presented the technique effectively on several occasions at the Green Lake laymen's conference, and laymen across the country are now using it in their church-planning sessions.

Phillips 66 Technique

The technique requires dividing the entire group into small groups of six. Various means can be used for doing this. It can be done even with groups seated in pews, by having three in front turn to face three behind them.

Within the group of six, time is allotted for each to tell some interesting thing about himself—perhaps the most interesting thing that has happened in the last twenty-four hours, or where he went to school—so that the entire group feels quickly acquainted.

A chairman and a secretary are chosen in each group of six. A question is proposed which will permit a ready consideration without advance preparation. The chairman gives each member of the group not more than one minute to express his views on the question. *Important:* During these six minutes there is no discussion of the views of anyone. The chairman must make sure of this. Each one speaks in turn and the secretary records his answer.

A period of approximately two min-

utes is then allotted in which the group discusses the six answers to the question, and chooses the answers which it considers best and second best. The general chairman, or "M.C.," should do some eavesdropping here, and try to avoid cutting too short any profitable discussions.

Hear Samples

Secretaries of several or all of the groups are then given a chance to read the first- and second-choice answers of their particular groups. All six answers of each group, however, are turned in on cards provided for the purpose. The committee responsible for the discussion can later analyze the entire set of responses, and perhaps pick out some entirely new and different ones that are of considerable value for future planning, even beyond the first- and second-choice answers of each group.

Questions for discussion should always be phrased positively and optimistically. "What, in your opinion, was the most effective program (project) of our group last year?" "What, as you see it, most needs to be done by men, that we are not now doing?" "What is your best suggestion for an effective project (program) for this coming year?"

To cover adequately the philosophy underlying this approach to human dynamics would take more space than we have here. Dr. Phillips is contemplating writing a book on the subject. Suffice it to say that this technique gives everyone a sense of belonging and a sense of importance to the group, as well as developing the best thinking of the group on the subject in question.

Green Lake Program

From the morning Bible hour, led by J. Rodney Branton, to the close of each evening message, the program of the annual laymen's conference at Green Lake, June 30-July 7, will be packed with the best talent obtainable, with plenty of chance for profitable discussion, according to G. Dewey Creasman, chairman of the program committee. At the request of many present last year, there will be a number of new informal discussion groups in the afternoons, under capable leadership, for those who do not wish to participate in other recreation.

March is none too soon to start lining up car loads or bus loads from your area. Vacations are being planned, and reservations will soon be coming in for the favorite accommodations of "old-timers." Write to the National Council of American Baptist Men, 152 Madison Ave., N. Y. 16.

News FROM THE BAPTIST WORLD MISSION

NEW YORK

Missions Mobilization

Several thousand American Baptists in Metropolitan New York heard a team of forty-three missionaries and missionary speakers during the Metropolitan Missions Mobilization, January 15-18.

On the preceding Saturday, a briefing dinner was held at the George Washington Hotel. Assignments to the several churches were confirmed and travel instructions given to enable the speakers to reach their appointments with the least amount of difficulty.

On Sunday, more than fifty churches in New York city, Westchester County, Long Island, and northern New Jersey heard missionary messages at one or more services.

First Time—Joint Session

At the invitation of the Metropolitan Baptist Board of Promotion, over two hundred missionaries, board members, staff executives, and others of the Home and Foreign Societies met for the first time in joint session. Those participating were Howard Patterson, president of the Metropolitan Baptist Board of Promotion; Stanley B. Hazzard, executive secretary of the Baptist City Mission Societies; Mrs. Frank C. Wigginton, chairman of the American Baptist Foreign Mission boards; Isaac Higginbotham; R. Claiborne Johnson, chairman of committee No. 3 of the General Council; Reuben E. Nelson, general secretary of the American Baptist Convention; and Walter O. Macoskey, director of the Metropolitan Baptist Board of Promotion.

Simultaneous Rallies

Four simultaneous rallies were held on Tuesday evening in centrally located churches of the area, covering Brooklyn, Manhattan, the Bronx, Westchester, and Long Island. At each rally three missionaries spoke, representing city, home, and foreign missions.

Excerpts from Addresses

"Washington, D.C., remains the greatest unchurched city in our nation. . . . Our people can become as pagan in our nation's capital as in Africa or the isles of the sea," said William J. Crowder, director of missions and evangelism, of the District of Columbia Baptist Convention.

William A. Axling, retired mission-

ary to Japan, said at the Greenwood Baptist Church, Brooklyn, N.Y., "Today the hearts and minds of the Japanese people have been liberated and they are free to do their own thinking. . . . Many Japanese young people have turned with high expectancy to the Christian faith."

Elmer G. Hall, missionary at Kimpepe, Belgian Congo, addressing the group at the Jamaica Baptist Church, said, "The greatest potential power of Central Africa is not uranium or water power, but Christian families who have broken the chains of the tribe and of the witch doctor and are living a life of faith in God."

At the Warburton Avenue Baptist Church, Yonkers, N.Y., C. Dwight Klinck, who directs Brooks House, Hammond, Ind., said, "In its struggle with modern American paganism, the Christian church must be more understanding of the needs of people."

A real stimulus was given to our Baptist world mission as a result of this mobilization, which was made possible by the generous cooperation of the Council on Missionary Cooperation, through its department of field activities.

WALTER O. MACOSKEY

Home-Mission Boards

The boards of the American Baptist Home Mission Societies convened in

a joint session with the American Baptist Foreign Mission boards on January 16 at the Madison Avenue Baptist Church, New York, N.Y. R. Claiborne Johnson and Reuben E. Nelson interpreted the proposed plan of reorganization of the American Baptist Convention, to be presented for approval at the meeting of the convention in Seattle, Wash., June 15-22.

George L. Allin, of White Plains, N.Y., was presented with a scroll in recognition of his thirty years of service. He is the chairman of the finance committee of the boards, a position he has held for twenty years.

Murrow Fund Completed

The Murrow Children's Home Fund reached a successful conclusion. This fund was raised by Gordon Palmer, who solicited gifts from friends and listeners to his radio program, "Christ Is the Answer Hour." The \$150,000 sum is comprised of thousands of small gifts and a few large ones. "This experience, which lasted from May 24, 1954, until December 31, 1955, has been a soul-stirring test of faith," said Dr. Palmer.

Bacone President Appointed

Upon recommendation of the trustees of Bacone College, the boards elected Roger W. Getz as president of the college. He had served as administrative head of the school since the resignation of Francis W. Thompson, and had formerly served as agricultural missionary in Burma.



Persons who participated in Metropolitan Missions Mobilization, L. to R.: Paul K. Whiteker, Carrie E. Sprague, Mrs. Howard M. Freas, Dr. Freas, Mrs. Elmer G. Hall, Mr. Hall, Marcel Remy. All speak French

MISSIONS

David Brewer, of Buffalo, N.Y., was appointed director of public relations for Bacone. Mr. Brewer has been active in Baptist affairs for many years. He served as chairman of the Buffalo Churches for New Frontiers Fund, and for the Bacone Jubilee Campaign in the Buffalo area.

Walter E. Woodbury to Retire

Walter E. Woodbury made his final report to the boards, since his retirement will take place at the end of May and the boards will not meet again until June. He has served as director of evangelism since September, 1936. "In the fall of 1956, the department of evangelism faces three necessities," said Dr. Woodbury. "First, to introduce to our constituency a new secretary of evangelism. Second, to introduce the plan of the National Council of Churches for a 20 per cent increase in Protestant church membership, 1957-1962. Third, to prepare for a Baptist crusade throughout the United States and Canada in 1959."

Commissioning Service

At the closing session, two missionaries were commissioned and designated to Mariners' Temple, New York, N.Y., as follows: Virginia Huber, girls' worker; George D. Younger, director and associate pastor. Mrs. Younger was recognized as a partner in the work of her husband.

Mr. Younger said: "By my call and ordination to be a pastor I thought I

became a missionary. Now I am to have the title of 'missionary,' and I find that, to many people, my status is changed. Church people identify themselves with the missionary, but not necessarily with the people he serves. Baptists are generous in their support of the missionary and his work, but do not expect to work on the problems of daily living, such as housing and discrimination, which are the source of many of the ills which the missionary is sent out to cure. Is the missionary a link between our Baptist churches and the people he serves? Or is the missionary a device for holding these people at arm's length? I did not become a missionary to be a buffer. I intend to be a representative of the people to you and yours to them."

Quotes from Reports

Theron Chastain: "A foreign-mission conference recently issued a statement which said that 'every Christian congregation in the United States is a frontline post in the world mission.' They recognize what we have known and felt for a long time—that the destiny of the world is being largely determined right here in America, and the destiny of America is the business of the home missions."

Clayton A. Pepper: "The field representative in the town and country department does not go to a church with a program 'to sell.' Instead, he goes in and asks what problems the church has. He then pro-

ceeds, with the help of church leadership, to seek a solution."

Joseph H. Heartberg: "A build-up for international tragedy is seen in the need for recreational centers in every city in the world where American servicemen are stationed."

Dorothy O. Bucklin: "There is a challenging opportunity to establish an American Baptist church in Anchorage, the center of Alaska's population."

Bernice G. Cofer: "A total of 445 assurances for refugees, involving 1,138 persons, have been pledged. Thirty-three cases have arrived, involving 66 persons. All known Baptists and many non-Baptists are finding access to freedom."

Osgoode H. McDonald: "The Ford Foundation gifts to our Baptist hospitals are a significant recognition of the unique ministry which our institutions are rendering."

Heleen C. Schmitz

CHICAGO

General Council Meeting

How to reorganize the American Baptist Convention, how to train laymen for their work, how to secure funds for our schools and colleges, how to combat the serving of liquor on commercial airlines, and how to meet world relief needs were major subjects before the General Council at its meeting in Chicago, Ill., January 5-7. Frank A. Nelson, president of the American Baptist Convention, presided over the meetings.

Reorganization Plan

A reorganization plan was adopted for presentation to delegates to the convention meeting in Seattle, Wash., June 15-22. The plan was presented by R. Claibourne Johnson, pastor of the First Baptist Church, Waukegan, Ill. Dr. Johnson is chairman of a General Council committee charged with the task of formulating the new organizational structure.

The reorganization plan places under the General Council and the general secretary the supervision and administration of convention councils and committees and creates a "Council on Program Coordination." The Council on Missionary Cooperation is retained as a missionary promotion body.

Promotion, business management, communications and public relations, life and work, and the Council on Christian Social Progress are named as departments administered by a general convention staff.

Not changed in the plan are the mission societies, the Board of Educa-



Walter Bishop, of the American Baptist Home Mission Societies, presents commissions to Virginia Huber, George D. Younger (with Mrs. Younger)

March, 1956



Direct their flight straight to the heart
of human need in Asia and Africa

To learn the three routes of dollar travel
write for the free leaflet

WINGS ON OUR DOLLARS

IRENE A. JONES, *Associate Director, Public Relations Department*

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY
152 Madison Avenue New York 16, N. Y.

ANNUAL POST-EASTER CONVOCATION

- Three days of spiritual and intellectual renewal
- Intensive studies under outstanding religious leaders

April 11-13, 1956

Sponsored by the Colgate Rochester Divinity School in
Cooperation with the New York State Council of Churches

AYER LECTURER

Wilhelm Pauck, Union Theological Seminary
The Protestant Reformers' Understanding of Religion

RAUSCHENBUSCH LECTURER

John A. Mackay, President, Princeton Theological Seminary
Men, Freedom and God

CONVOCATION CHAPLAIN

Robert J. McCracken, Riverside Church, New York
Devotional Addresses

SEMINARS

Led by **Oren H. Baker**, **Charles L. Wallis**, **Thomas Steen**,
Murray A. Cayley, **Harmon R. Holcomb**, **Theodore L. Conklin**

For additional information write to
WILBOUR E. SAUNDERS, *President*

COLGATE ROCHESTER DIVINITY SCHOOL

1100 South Goodman Street Rochester 20, N. Y.

tion and Publication, the Ministers and Missionaries Benefit Board, the state conventions, the city societies, and the associated organizations. These agencies are, however, represented in the proposed "Council on Program Coordination."

The bylaw changes required to make the new plan effective will be published more than ninety days before the convention meets in Seattle, June 15-22.

Training for Lay Members

To give basic training in Baptist churches and the work of laymen in them, the General Council approved a "Lay Development Program" submitted by John A. Dawson, of Chicago, Ill.

Two pilot projects will be conducted in 1956 to discover the points of strength and weakness in the program. All American Baptist churches will have opportunities in 1957 and 1958 to take advantage of workshops in their own churches.

The emphasis in 1957 will be teaching about the Baptist churches, their history and principles. There will also be workshops on "The Pastor and His People," "Music in the Church," "Community Witness," "Public Relations," and "The Pattern of a Baptist Church." In 1958, the churches will be offered workshops designed to teach lay members.

Funds for Baptist Schools

With the number of students in colleges and universities expected to double in the next fifteen years, "token appropriations to schools and colleges from now on are meaningless," Ronald V. Wells, of the Board of Education and Publication, told the General Council at its Chicago meeting. He sought and received approval for a survey to determine the needs of the fifty-eight schools and colleges related to the American Baptist Convention and the needs of the pastoral ministry to Baptist students on college campuses. The survey will also seek to determine how these needs can be met effectively. Dr. Wells estimated that the financial needs in the field of education will exceed five million dollars.

Attack Serving Liquor Aloft

In an open letter to the Civil Aeronautics Board, the Civil Aeronautics Administration, and the Airlines, the General Council took a resolute stand against selling or serving alcoholic beverages to passengers on commercial airlines. (See "An Open Letter," page 17, this issue of *Missions*.)

MISSIONS

To Restudy World Relief

The world relief committee asked the General Council to appoint a committee to restudy its functions in the light of the changed environment in which it now works. Recalling that the committee was started in the midst of the emergency needs of the Second World War, the relief work is to be examined to determine what are the present needs that it should meet.

Chosen to serve on that committee are the following: Dana M. Albaugh and Edward B. Willingham, of the Foreign Mission Societies; Theron Chastain and Marguerite Hazzard, of the Home Mission Societies; James N. Ziegler, Ralph M. Johnson, R. Dean Goodwin, members of the world relief committee; W. Hubert Porter, of the staff of the General Council; and Harold C. Bonell, of Nashua, N.H., former member of the staff of the World Council of Churches.

R. DEAN GOODWIN

JAPAN

Acting Secretary

For over a year I have been serving as acting mission secretary, during the absence of B. L. Hinchman, who is on furlough. The extra job will continue for the next few months. Although I have cut down on my responsibilities at the Waseda Student Center, there is still much that must be done there. These have been heavy months and the strain is beginning to tell. But the broader work in the headquarters office is most interesting and challenging.

The work at the student center has suffered some this past year, not simply because of my being away so much, but even more because our young student worker, Mr. Fuse, has been attending the seminary. And now, our director, Mr. Mukotani, is struggling along with a discouraging heart condition. On the bright side, however, we have been encouraged to see our student leaders take hold in the absence of a full staff and assume more leadership.

Summer Camp

Last summer, the members of our camp built a chapel for a Christian orphanage. Spiritually, it marked a high point in the lives of a number of our young people. We are steadily seeing students in our fellowship beginning church relationships, undertaking serious study of the Bible, and putting their minds to work on the big problems of faith and life. Every year some of them are baptized and continue to

March, 1956

RENEW EARLY

Please renew your subscription upon receipt of the FIRST renewal notice. If you renew at once it will save us much time, effort, and money. The first renewal notice is sent 6 weeks before the expiration date. Just time enough for us to change the stencil and extend your subscription.

MISSIONS

152 Madison Avenue,

New York 16, N. Y.



GATEWAY TO CHRISTIAN SERVICE THE BAPTIST INSTITUTE

Is Dedicated to the Training of

Missionaries—Christian education and social workers

Ministers wives and hosts of Christian home-makers who are active lay workers

YOUNG WOMEN HIGH SCHOOL GRADUATES DESIRING TO ENTER CHRISTIAN SERVICE CONSIDERED

For information, write

THE BAPTIST INSTITUTE FOR CHRISTIAN WORKERS

P. O. Box 37 "Portledge" Bryn Mawr, Pa.

DR. OSCAR HENDERSON, President

University of Redlands

REDLANDS, CALIFORNIA

Dedicated to Christian Education

A four-year liberal arts Baptist college with emphasis on dormitory living, small-class personalized teaching, and Christian character development. Highly qualified faculty whose purpose is to educate the heart as well as the mind. Fully accredited, coeducational, 1,200 students, graduate school. Ideally located in beautiful Southern California near mountains, beach and desert, with healthful warm, winter climate.

Write for Catalog today

Address Dr. George H. Armacost, President

UNIVERSITY OF REDLANDS
REDLANDS, CALIFORNIA

Dept. M-3



Cathedral Films

140 N. Hollywood Way,
Burbank, Calif.

Get Yours FREE

CATHEDRAL'S NEWEST COMPLETE

FILMSTRIP CATALOG

COLORFULLY ILLUSTRATED

INCLUDES: Titles and summaries of each filmstrip, covering Bible Stories; St. Paul Series; Hymnstrips; Christmas Stories; Living Christ Series; Kindergarten Series; Symbols of the Church; Passion Story Series; Parables from Nature, Many with Dual-Purpose Records.

USE THIS AD AS YOUR COUPON

Please send us the Cathedral FILMSTRIP CATALOG.

Name _____

Church _____

Address _____

City _____ State _____

grow in a way that would make one proud to know them. In this way the kingdom of God is continually renewed and enriched.

WILBUR M. FRIDELL

BENGAL-ORISSA

A Visit to Vellore

A recent visit to Vellore gave us a chance to see at firsthand one of the greatest cooperative missionary enter-

prises in India. Some forty missionary societies work together in the support of Christian Medical College and Hospital. American Baptists on the staff are Dr. and Mrs. J. S. Carman, Dr. C. E. Jameson, and Dr. and Mrs. LeRoy Allen. Dr. Carman is now the director of the institution. The college has about 250 students from all parts of India, Pakistan, and Ceylon.

While there, we visited with Aloka Marandi, who is the only student from

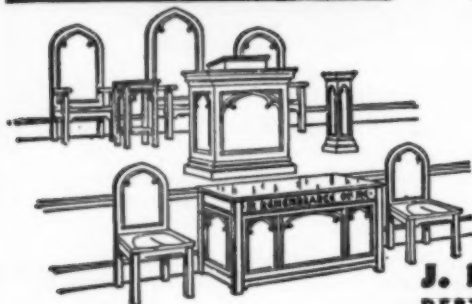
our Bengal-Orissa Mission. We hope that she will eventually return to supervise the medical work of our Christian Service Society, since we have not been able to obtain a visa for a missionary doctor.

The college is located on a beautiful site outside the city. The main hospital, however, is located in down town Vellore, a city of 140,000. It is considered the best hospital in India. Patients have to write well ahead of time to reserve a bed, except for emergency cases, as there is a waiting list, especially in the surgical wards.

The outpatient department is most impressive. It is always crowded with people of all classes, from the very wealthy to the most poverty stricken, all of whom are carefully treated. The patients are charged according to their ability to pay, and their record cards are filed away for future reference. The file now has more than 62,000 cards. There is also a school of nursing in connection with the hospital.

JOHN G. and ALICE GILSON

PEWS, PULPIT AND CHANCEL FURNITURE



of Distinction

COMMUNION TABLES
PULPITS • CHAIRS
ALTARS • LECTERNS

Gothic, Romanesque, Colonial,
and Early American designs to
harmonize with every edifice.

Send for illustrated Catalog
Furniture for America's Churches
Since 1897

J. P. REDINGTON & CO.
DEPT. 19 • SCRANTON 2, PENNA.



FLANNELGRAPHS from GENESIS to REVELATION
Make your talks dynamic, your teaching easier with Story-O-Graph Bible characters. **REALISTIC, LIFE-LIKE DRAWINGS, Full COLOR, large size.**

13 colorful hand painted backgrounds
Vis-U-Fold—Aluminum Telescopic Tripod and fabric board folds into compact roll.

Write for **FREE** folder and price list to
STORY-O-GRAPHS, P.O. Box 145M, Dept. 39
Pasadena, California



"Carillon Bells"

can give your church a heavenly
voice in the community.

Their beautiful bell music daily identifies the church as a source of spiritual life. Churchmen everywhere find they actually benefit the church 10 ways. They:

1. Advertise the church.
2. Prepare folks for worship.
3. Increase attendance.
4. Add beauty to services.
5. Build membership.
6. Comfort the sick and shut-ins.
7. Inspire new character in many.
8. Stir religious thoughts daily.
9. Create a cultural atmosphere.
10. Widen church influence.

Secure full details on benefits, performance and modest cost. Write:

SCHULMERICH CARILLONS, INC.
17027A Carillon Hill, SELLERSVILLE, PA.

*"Carillon Bells" is a trademark for bell instruments of Schulmerich Carillons, Inc.

From the spiritual diary of FRANK C. LAUBACH "Learning the Vocabulary of God"

Pages from Dr. Laubach's diary at a time when he was trying to give God every minute of every waking hour of every day. Through such discipline he hoped to learn the language of God. For those who are in earnest in the matter of truly knowing God—even His vocabulary—this is a must in reading.

35 cents per copy. Three copies \$1.00. Twelve for \$3.50. Order from

The Upper Room

The world's most widely used devotional guide
1908 Grand Avenue Nashville 5, Tenn.

CHAIRS • TABLES

IMMEDIATE DELIVERY
138 STYLES • STEEL • WOOD
FOLDING • NON-FOLDING
FACTORIES: N. Y., ST. LOUIS, DENVER
Write for **FREE** Catalog • Indicate Needs

ADIRONDACK CHAIR CO.

1140 BROADWAY (In. 27th St.) N. Y. 1, N. Y., Dept. 86



ASSAM

Cold Season Activities

The year is drawing to its close as we plan for the many cold-season activities, for it is now possible to travel about the areas that were isolated in the rainy season. Church meetings, annual association meetings, and the annual meeting of the Council of Baptist Churches in Assam and Manipur will be held.

Last year many persons were brought to Christ in the Garo Hills through our special program emphasis on the Christian faith. This year we are stressing stewardship and we believe that it will bring new life and purpose into the 1,700 churches in our council. Last year, Edward Singha, our promotional secretary, did excellent work in reaching the churches of the various areas and tribal groups. This year he is having a year of study at the Berkeley Baptist Divinity School. We are glad he can have this opportunity, but we miss the benefit of his fine promotional work. We hope some of you will meet him and get to know him.

It continues to be extremely difficult to secure permission for additional missionary staff from home, and even some former co-workers have not been permitted to return. Yet, we rejoice in the fine way the pastors, evangelists, and leaders in the churches are shouldering responsibility for the work in their areas. Maybe God is forcing us to have the national leaders assume more responsibility.

IDA and ALFRED F. MERRILL

MISSIONS

Denison University
A Christian College
of Liberal Arts
and Sciences

Apply to
Office of Admissions
Denison University
Granville, Ohio

**THE CHARLES A. WELLS
CONFERENCES
ON CHRIST AND WORLD NEED**

... are the fruit of years of experience in secular and religious journalism, travel and platform presentation. Mr. Wells' feature editorials and cartoons



*He draws
as he speaks*

appear regularly in many newspapers; he is editor of the widely-read newsletter, "Between The Lines." When this experience and talent are brought to bear on the spiritual interests and needs of a community—it is something different—and something always happens!

FURTHER INFORMATION ON REQUEST
All engagements planned well in advance

The Charles A. Wells Conferences on
CHRIST AND WORLD NEED
152 Madison Ave., New York 16, N. Y.

**GOWNS PULPIT
CHOIR**

Satisfaction in Every Stitch since 1912

QUALITY FABRICS
LASTING BEAUTY

Write for Catalogue C-5

BENTLEY & SIMON

7 WEST 36 ST • NEW YORK 18, N. Y.



**Your Book
Published!**

Our famous royalty plan launched 627 authors. We publish, advertise, distribute. Send manuscript for free report or write for Brochure MS.

Pageant Press, 130 W. 42nd St., N. Y. 36

Broadman Press



Conservative
Christianity

Quality books,
supplies, films

At Your Book Store

**Missionary
MILESTONES**

Appointed

By the American Baptist Home Mission Societies: David Brewer, Bacone College, Muskogee, Okla.; Mr. and Mrs. Wendell H. Hylton, Kodiak Baptist Mission, Kodiak, Alaska; Robert Louis McElhaney, missionary to Indians, Watonga and Swappingback, Okla.; in cooperation with state conventions and city mission societies, the following church-extension pastors: Harold A. Eaton, Oakdale, Calif.; Earl Elledge, Chicago, Ill.; George Haddad, Dearborn, Mich.; Warren E. Jackson, Toledo, Ohio; Richard M. Jones, Medford, Oreg.; Otto Loverude, Wycliffe, Ohio; B. Frank McCray, Tucson, Ariz.; Luman F. Marsh, Casper, Wyo.; J. Walker Martin, Fresno, Calif.; Melvin R. Walter, Farmington, Mich.

Died

Mrs. Gustaf A. Sword, missionary to Burma (1920-1952); at Old Stonington, Ill., January 1.

Resigned

Robert E. Dieterich, Milwaukee, Wis.; Bob D. Fronterhouse, Polacca, Ariz.; Theodore C. Jacobs, Milwaukee, Wis.; Harry L. Poe, Campbell, Ohio.

Transferred

Anna Aponas, from Bethel Neighborhood House, Kansas City, Kans., to field missionary; F. E. Lewis, from Santa Clara, Calif., to the Janesville Church, Susanville, Nev.; Kathryn Long, from Alzona Park Christian Center, Phoenix, Ariz., to Bethel Neighborhood House, Kansas City, Kans.

ALASKA

Haven't you always wanted to visit Alaska? To sail smoothly, amid majestic scenery on the sheltered "Inside Passage" to the Land of the Midnight Sun and Northern Lights.

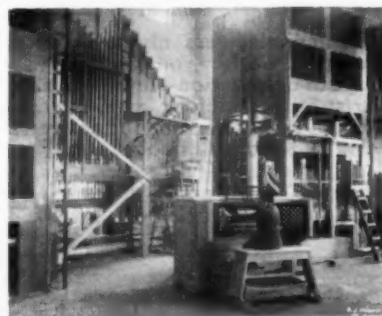


Alaska provides a beautiful, restful, exciting vacation. Can you go this summer with Christian companions?

Arrangements have been made for a select party, just for Baptists who desire this particular type of vacation, leaving Chicago June 19, returning July 5. (This trip can be included with General Baptist Convention, June 15-21.) The Northern Pacific Railway, most experienced and trustworthy operator of Christian Fellowship vacations, is handling details, with the "Baptist Leader". This is the fourth season for these wonderful Baptist cruises, which always fill to capacity.

Please write for free folder, "Alaska Cruise for Baptists."

NORTHERN PACIFIC RAILWAY
123 S. BROAD STREET, PHILADELPHIA 9, PA.



QUALITY OF TONE

When the Westminster Presbyterian Church of Detroit, Michigan, needed a new organ, they turned to Casavant Freres to build it. Casavant was proud to do so and filled the order with the usual care and craftsmanship of this Canadian Company. In the accompanying illustration the church's organist, especially flown in from Detroit for the occasion, is trying out the new organ, which has 3 manuals and 46 stops.

CASAVANT FRERES LTD.
ST-Hyacinthe, P.Q., Canada

*Designers and builders of
Organs and Church Furniture.*

RENEW

**YOUR SUBSCRIPTION
PROMPTLY**

- By renewing well in advance you will be certain to receive each copy on time.
- You will save money if you take advantage of our 2 year and 3 year rates.

MISSIONS MAGAZINE

152 Madison Ave., New York 16, N. Y.

Twentieth Century Bible Commentary

Edited by G. HENTON DAVIES (Old Testament), and ALAN RICHARDSON (New Testament). American Editor—CHARLES WALLIS.

A completely up-to-date, one-volume Bible commentary containing the latest findings of Biblical scholarship in a most practical form. An invaluable reference book for church school teachers, ministers, students and all those who want help in using and studying the Bible. With 16 full-color maps, 6 pages of black-and-white drawings, bibliographies, a chronological scheme of dates and a full index. 571 pages \$6.95

At your bookseller

HARPER & BROTHERS • N. Y. 16

Was love nothing but a big fat lie?... Pain, emptiness, and being afraid?

Haunted, sleepless nights drove a beautiful, wealthy young wife to the edge of desperation—until a psychiatrist and a minister, working together, helped her find the answers. \$3.75 at all book stores

THE TROUBLED HEART

a novel by Jean Z. Owen

Muhlenberg Press • Philadelphia

CENTRAL BAPTIST THEOLOGICAL SEMINARY

IN THE HEART OF AMERICA WITH THE WORLD AT HEART

Offering one of the nation's strongest theological faculties and unsurpassed practical work opportunities—both church and secular

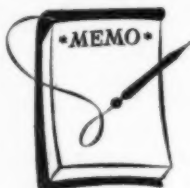
Conservative—Progressive
Scholarly—Spiritual
Missionary

Seminary Heights
Kansas City 2,
Kansas

Films...

BAPTIST FILM LIBRARY

152 Madison Ave., New York 16, N. Y.
19 South LaSalle St., Chicago 3, Ill.
2107 Woosley St., Berkeley 5, Calif.



Jot It Down

A little reminder that now is the time to order your Easter films and filmstrips.

16mm Sound and Color Films

The Upper Room—The institution of the Last Supper. Time, 15 min. Rental, \$8.00.

Betrayal in Gethsemane—Jesus' agony in the Garden, and his arrest. Time, 15 min. Rental, \$8.00.

Jesus Before the High Priest—Brought before Annas and condemned by Caiaphas. Time, 15 min. Rental, \$8.00.

Trial Before Pilate—Condemned to be crucified. Time, 15 min. Rental, \$8.00.

The Crucifixion—Jesus is crucified on Golgotha. Time, 20 min. Rental, \$10.00.

The Lord Is Risen—The resurrection. Time, 15 min. Rental, \$8.00, (during Lent, \$12.00).

The Lord's Ascension—Appearances of Jesus from the resurrection to the ascension. Time, 15 min. Rental, \$8.00.

Filmstrips

An excellent series of five beautiful color and sound filmstrips based on the Easter film *I Beheld His Glory*, is also available. A 33 1/3 rpm record, one side for children, the other for general use, accompanies each filmstrip.

The Last Supper—Preparation for eating the Passover; and the institution of the Last Supper. Rental, \$2.50; sale, \$10.00.

Gethsemane—Jesus enters Gethsemane to pray; returns to find the disciples sleeping; Judas betrays him. Rental, \$2.50; sale, \$10.00.

Arrest and Trial—Jesus is seized in Gethsemane; questioned by Pilate; sent to Herod and returned to Pilate. Rental, \$2.50; sale, \$10.00.

Judgment and Crucifixion—Jesus is sentenced by Pilate; the crucifixion; the visit of Mary with the others; Jesus last words; his death. Rental, \$2.50; sale, \$10.00.

The Resurrection—Sealing of the tomb; the resurrection; the upper room; Jesus appears; Thomas believes. Rental, \$2.50; sale, \$10.00.

Write for free catalogue.

ROBES

Choir and Pulpit



Add Visual Beauty To Spiritual Beauty

A complete selection of styles and materials. In all colors including white. Send today for FREE catalogs: C-9 (choir robes); J-9 (children's robes); P-9 (pulpit robes).

COLLEGIATE CAP & GOWN CO.

CHAMPAIGN, ILL. 1000 N. MARKET ST.
NEW YORK 1, N. Y. CHICAGO 1, ILL. LOS ANGELES 28, CALIF.
366 Fifth Ave. 278 N. LaSalle St. 1624 N. Cahuenga Blvd.

monroe FOLDING BANQUET TABLES

Factory prices and discounts to churches, schools, clubs, etc. Write for Catalog of Tables, Chairs, Trucks
Monroe Co., 271 Church St., Colfax, Iowa

GOWNS

•Pulpit and Choir•
Headquarters for
RELIGIOUS SUPPLIES

Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS
SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7, PA.

NOW... 3 SIZES



Unbreakable... noise-free...
lightweight... boilproof com-
munion glasses... \$1.25 Doz.

FREE sample of each size

Order from
your dealer

Sudbury BRASS GOODS CO.
Dept. S, 55 Sudbury St., Boston, Mass.



ROBES

Catalog and fine selections of sample materials on request. Fair Prices. Mention whether for Pulpit or Choir.

DeMoulin Bros. & Co.
1162 South 4th St., Greenville, Ill.

CHOIR ROBES

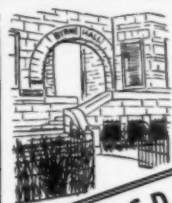
Newest colorfast fabrics available.
Write for Catalog R42.

E. R. MOORE CO.

268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St., Chicago 13, Ill.
1908 Beverly Blvd., Los Angeles 57, Calif.

Moving? Please send your change of address and allow thirty days for it to be processed.

MISSIONS



NORTHERN BAPTIST THEOLOGICAL SEMINARY

3040 WEST
WASHINGTON
BOULEVARD
CHICAGO 12, ILLINOIS

"TRUE TO THE BIBLE"

Fully accredited by the Commission on Colleges and Universities of the North Central Association and by the American Association of Schools of Religious Education.

Faculty characterized by sound scholarship with experience both in the ministry and teaching. Steadfastly loyal to the Word of God.

**YOU CAN BALANCE
YOUR BUDGET
AT NORTHERN**



COMMEMORATIVE PLATES

These beautiful Plates are decorated with picture of your church, college, school, etc., in choice of one of six different ceramic colors with 23K Gold Lines (without lines, if desired). Historical data printed and fired on back of plate. Finest art work. Ideal for consideration by organizations and project committees. Write for illustrated literature and prices.

CLAY DECORATING STUDIO
4025 Nottingham Way
Hamilton Square, N. J.

Club Talk...

By FRANK A. SHARP
Business Manager

Questions and Answers

"Why do you send renewal notices?" We send renewal notices as a favor to our subscribers. If we let them know about their expiration dates in advance, they can then renew in plenty of time, so as not to miss a single issue of *MISSIONS*. Another reason is that not all our subscribers renew. In fact, we lose 35 per cent of them each month.

"Why do you send so many notices?" We send a series of four notices, starting about six weeks before the subscription expires. The notices are sent about a month apart in the hope that the subscriber will renew as soon as possible. If notices continue to be sent, it is because the subscription has not been renewed. As soon as a renewal is received, the subscriber's name is removed from the expiration list, and no other notices are sent.

"Why do you waste your money sending notices when I am going to renew anyway?" It is cheaper for us to send the notices to everybody, since the work is done automatically by machine. It would cost us more time, effort, and money to give individual attention to each subscriber's needs.

"Why do you continue to send me bills?" The renewal notices are not bills. They are reminders that your subscription is about to expire. We do not bill for *MISSIONS* except for bulk orders, or special requests. We could not afford to send individual bills to each person, since we do not have the staff, time, or money to do so.

"Why did you send me a renewal notice when I had already renewed?" Occasionally a renewal arrives in our office after the renewal notices are in the mail. It takes us a week or so to mail the notices. That is why each notice reads, "If you have already renewed, please disregard this notice."

Answers to Quiz on Page 3

(1) Everyone who bears the name of Christ. (2) John S. Pixley and Ruth Curtis. (3) Chitambo, Herbert Wilson. (4) Problems of Africa have doubled since 1871. (5) 445. (6) Elmer G. Hall. (7) 1,700. (8) "Mr. Livingstone, I presume." (9) Support of many phases of church work. (10) Sound spiritual hygiene. (11) Karl Marx. (12) True. (13) Alcoholic beverages. (14) Theron Chastain. (15) land and we have the Bible. (16) False. (17) Herbert Gezork. (18) 200.



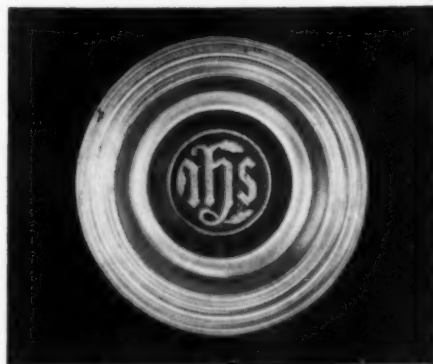
Introducing Gorham's new stacking, interlocking Communion Tray. Available in sterling silver, also the finest quality silver plate.

TRAY	12 3/4" diameter holds 40 glasses
	Sterling _____ \$200.00
	Silver Plate _____ \$50.00
TRAY COVER	11 3/4" diameter
	Sterling _____ \$125.00
	Silver Plate _____ \$25.00
BASE	12 1/4" diameter
	Sterling _____ \$90.00
	Silver Plate _____ \$20.00
GLASSES	\$2.00 per dozen additional

Alms Basons

Priced at only \$10.00 to meet the demand for Gorham quality at low price, this Bason is of highly polished brass with plush mat bearing stamped IHS symbol. Diameter 12", depth 2 1/4". Other Basons available in brass, silverplate and sterling silver — brochure upon request.

Prices subject to change without notice.



Request Illustrated Ecclesiastical
Brochure giving prices.

Gorham

PROVIDENCE 7, RHODE ISLAND

AMERICA'S LEADING SILVERSMITHS SINCE 1831

BROTHERS!!



David and Jim, son and adopted son of missionaries, deposit their Easter offering and the church bell rings!

Jim was an Eskimo baby born into a home that did not know Christ. Orphaned at an early age, he was put in the care of our Baptist missionaries. Their hearts were large and their love grew to include Jim in their own family.

Jim was fortunate, but there are hundreds

of other "Jims" who will never know love and brotherhood — unless you send the Easter message to them.

*You can by including the Home Mission Societies in your will or by investing in an annuity.**

Your gifts will ring the Easter bells for another "Jim."

*An annuity is a Special Gift Agreement by which the Home Mission Societies, in exchange for a specified gift, agree to pay a definite sum semi-annually to the annuitant for the remainder of his life. A reserve fund is maintained to assure these lifetime payments. From the annuity program, involving all the Special Gift Agreements, the Societies receive substantial support annually for their mission work.

For information concerning annuities write to
William H. Rhoades, *Treasurer*, 164 Fifth Avenue, New York 10, N. Y.

Woman's American Baptist Home
Mission Society

The American Baptist Home
Mission Society

GOD IN HEARTS ^a_n^d HOMES



A Japanese Christian Family and Missionary have Bible Study

YOU—knew a Christian home
—can help bring God

into other hearts and homes

by

YOUR ANNUITY GIFTS

You will also receive a regular income as long as you live

For rates and other details, write for the free leaflet to

Miss Irene A. Jones, *Associate Director*

Department of Public Relations

AMERICAN BAPTIST FOREIGN MISSION SOCIETY

WOMAN'S AMERICAN BAPTIST FOREIGN MISSION SOCIETY

152 Madison Avenue

New York 16, N. Y.

It's the wise church

that plans for the future

Have you started to make your plans for the Fall?

Do you know what you can expect to achieve in the years ahead?

You can do *more than you think*.

Find out the answers to these questions through a Planning for Action Conference for the leaders of your church in your church.

Send to your state or city promotion office **NOW** for a free copy of "What Is Your Potential Power?" describing how to discover the "power" of your church.



Published for the churches of the AMERICAN BOARD OF
CONVENTION by the Council on Missions, Cooperation